THE HEROICALL DEVISES OF M. CLAVDIVS PARADIN

Canon of Beauieu.

Whereunto are added the Lord Gabriel Symeons and others.

Translated out of Latin into English by P. S.

LONDON,
Imprinted by William Kearney
dwelling in Adling-streete.
1591.

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English

TO THE RIGHT WORSHIPFVLL THE RENOWMED CAPTEINE

Chriſtopher Carleill Eſquier, chiefe Commander of her Maieſties forces in the Prouince of Vlder in the Realme of Ireland, and Seneſhall there of the Countries of Clandeboy, the Rowte, the Glins, the Duffre, and Kylultaugh.

RIGHT Worſhipfull, being mindfull of the ſaying which the auncient poet *Heſiod* vſeth, whereby he doth iuſtly admoniſh (as imitating the earth) to recompence benefites with increaſe, though I diſpaire to requite your manie curteſies affoorded me, & ſo muſt be checked of that dumbe crea-

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creature, yet I intende to imitate the the rockes and anſwer ſo loud a voice with a reſounding Echo, and though in compariſon of the voice I ſpeake but the laſt ſillable, yet I hope your Worſhip regarding rather my good meaning than my gift, will affoord your patronage to this little booke,& ſhrowd it vnder the protection of your Heroicall ſpirit, where I doubt not it ſhall obtaine fauour, and thereby find paſſage without repulſe: ſeeing alſo it containeth in it that which moſt men deſire, both delight to the eye and harmonie to the eare, pleaſure to both and offence to none. I haue the rather preſumed to hope of your Worſhips good acceptance for two cauſes: the one for that I ſee the like to haue ben done in the ſame booke being in French and Latin by verie honorable and vertuous perſonages, to whom in mine account your

Worſhip is nothing inferior. For to omit al diſcourſe and to touch only the bare names of ſome things managed by your ſelfe: Let the ſundrie great proofes of your martiall ſeruices and worthie aduentures as well by land as by ſea witnes what your deſerts haue bene, which the Spaniſh weſt India with loſſe and griefe; Muſcouia or Ruſſia with worthy commendation; France, the Low Countries, and Ireland, with renowmed fame haue with generall voice and conſenting occurrencie, euen from them all to both farre and neere ſounded & emblaſed, wherein can not be forgotten your zeale alwaies ſhewed towards Chriſts Goſpell, beſides manie other your rare vertues accõpanied with a cherefull liberalitie and a moſt curteous affabilitie towards all men, whereof my ſelfe among the reſt haue ſufficiently taſted from time to time. The other

for that ſometimes I haue noted your Worſhip to be well delighted with the ſubſtance & nature of this worke, as well in your beholding of ſome other mens Emblemes, which haue bin worthie perſonages, as alſo in your deuiſing & ſetting downe ſome from your owne conceit, which if I coulde haue recouered, as once I was promiſed, and ſhewed ſome of them by one of your ſeruantes, who is now in Irelande, I had here adioined them vnto the others. And ſo fearing I haue ben ſomewhat too tedious I humbly take my leaue in recommending my labor to your good fauour, and my ſelfe to do you ſeruice in any thing I may be able. London the third of Ianuarie. 1591.

Your Worſhips moſt humble
to command

William Kearney.

To the moſt worthie knight Theodot of Marze, Lord of Belleroche, Laſſenaz, &c. Claudius Paradin ſendeth greeting.

AS varietie of pictures yeeldeth great pleaſure and recreation vnto man: ſo likevviſe the profit and commoditie that is reaped from them, is not to be had in little regard or eſtimation, foraſmuch as by the vſe of them vexations both of bodie and minde (vvhich are othervviſe intollerable) are eaſily mollified and aſſvvaged. The truth hereof hath beene at all times vvell knovvne to our auncestors, and amongſt them eſpecially to great kings, princes and potentates, vvhich carrying at all ſeaſons in their hautie and heroicall minds, an expreſſe patterne & image of vertue, haue hereby continued a perpetuall memorie of the ſame, being verie apt in his ovvne nature to decay and be forgotten. The firſt and originall cauſe of

of this practise vvas this, that diuerse men according to the diuersitie of their speciall conceites and inuentions, vvere giuen to represent and expresse the same vvith sundrie formes and pictures, as it stood most vvith ech mans fansie & good liking. These their deuises being thus set dovvne in picture, are tearmed their armes, for that they vvere painted in their armes and in their bucklers, targets or other militarie furnitures: for they tooke great pleasure to commende and beautifie in any sort, that thing in the vvhich they reposed a great hope of their securitie; and in their vvarres vvhere death vvas alvvaies present before their eyes, they desired continually to carrie about them these deuises, vovving as it vvere therby as vvel to die as liue vvith these monuments and memorials of vertue. This commendable practise grovving by little & little, vvas at length augmented vvith the addition of certaine short and pithie sentences for the better infor-

information of ſuch as vvere learned, vvhich being ioyned vvith the former deuiſes are vſed by certaine noble perſonages vntill this preſent age, as it appeareth manifeſtly in the ſumptuous buildings and ſtately Courtes of great kings and princes, vvhich are ſo copiouſly enriched vvith ſuch Enblemes and monuments, that this practiſe ſeemeth to be more eſteemed in theſe our daies than in anie former ages. Wherefore vvhen I conſidered all theſe things vvith my ſelfe and vvithall at the vneſtimable benefit & commoditie of theſe pictures, I thoght it not altogither vnprofitable to beſtowe ſometime in coupling and gathering together of ſuch amongſt the reſt, as either were chiefely commended vnto vs by our anceſtors, or are ſpecially vſed amongeſt great men at this day, or elſe are founde in the olde hiſtories to be moſt memorable & of principal note & regard. And in ſo doing as the olde Aegiptians vvere

vvont

wont to expresse their intentes and meanings by their Hierographicall letters: so hope I by this meanes to stirre vp diuerse men to the apprehension and loue of vertue, and for that cause I haue hereunto the rather added certaine scholies or briefe notes for the better vnderstanding of such matters, vvhich otherwise seme to containe some difficultie. And vvhereas (right Noble Sir) you are alvvaies giuen, according to the naturall disposition of your ancestors, to al good knowledge & vertuous exercise, I am emboldned to offer vnto you this small packet of Deuises, as a pledge of the good vvill and affection that I haue to do you seruice, assuring my selfe that you vvill take no lesse pleasure in perusing of them, than you haue alvvaies had delight to see vertue in any sort reuerenced or exalted.

Nullis præsentior æther.

God is more fauourable to none.

Hierome in Eze. 9.

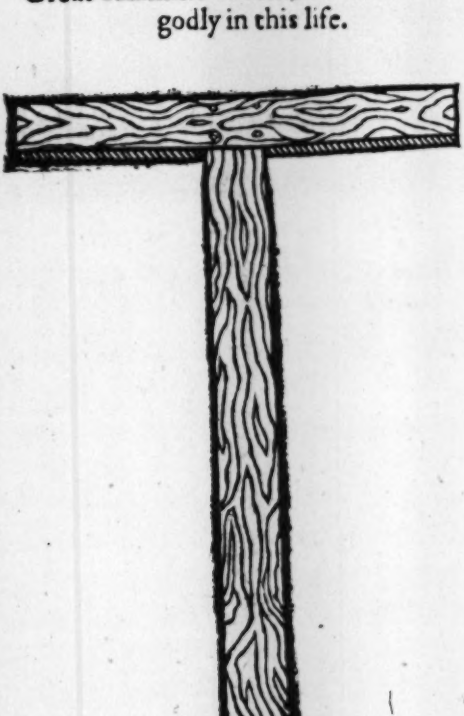
The letter TAV saith Hierome (vpon Marke) being one of the Hebrew Alphabet, is a most healthfull and sacred letter, and also a true note or type of the crosse it selfe, & because that this letter in the holie tongue signifieth a marke. Some partly, who mourned ouer the abhomination of Ierusalem to bee marked, whereby they were saued in the midst of the wicked, who by the commandement of God were all sodenly destroyed. Moreouer Tau signifieth a ful perfection, and therefore it is the last letter of the Hebrew Alphabet, as both ending and perfecting the same. Whereof also they make a great mistery, especially whereas our redeemer Christ being nayled to the crosse, before hee gaue vp the Ghost, burst forth into these words: *Consummatum est*, it is ended, or finished: thereby declaring the type of all Prophesies, and holie scriptures, that is, euen the verie same houre that he was fastned to the tree, shewing that the accomplishment of this letter was performed. Which letter, although it surely tend vnto a figure; yet described by the manifest character, it farre plainer sheweth the figure of the crosse, than otherwise. And therefore both the Greekes and Latines to this day do write it in forme of a crosse.

This

This letter therefore is a moſt proper and true badge or cognizance of all thoſe that being muſtered do warre in the Church of Chriſt to the worldes end.

Manet insontem grauis exitus.

Great calamitie or affliction abideth the godly in this life.



Orus

Orus Apollo writeth, that the Aegyptians counted the figure of two lines one againſt the other, that is, of one perpendicular ynder a diametrall, in ſignification of the life to come, amongſt the hieroglyphicall notes, or characters, neither could they render any other reaſon hereof, then that it ſeemed to thē to be a certaine ſigne of ſome diuine miſterie. And therefore they imprinted it vpon the breſt of Serapis their Idoll, in that temple which vnder Theodoſius the Emperour was vtterly ouerthrowne, and laide leuell with the ground. In which Temple were to be ſeene euery where the hieroglyphicall letters, repreſenting the forme of a croſſe, as Suidas witneſſeth. Iſidorus affirmeth they vſed to note thoſe in their Ephemerides or regiſters, which either had eſcaped out of battell aliue, or which had died there with this letter Θ. noting the ſlaine as it were with a dart thruſt thorow them, the liuing with this marke or letter T. Moreouer Aſc. Pedian ſaith, that the lottes which were vſed in iudgementes, were marked with three Characters: thoſe that were condemned to death with Θ. thoſe that were abſolued with T. and thoſe that were more exactly to be examined with Δ. Finally euen in the Church of God ſome haue

Or. Ap

Suidas.

Iſidorus

Aſc. Pedian.

Orus

too superstitiously dreamed this letter to be a sacred and healthfull signe, and this phantasticall dreame hath growne vp and continued these many ages. And therefore some haue imagined Moyses, whilest he praied to
Exod. 17. the Lord in the Mountaine, his bodie vpon the ground prostrated and his armes spread abroad in forme of a crosse, and lifting vp his handes in a misticall type, the Israelites ouercame: when he fainted, the Israelites were put to the worst.

Secum

Secum ferat omnia mortis.

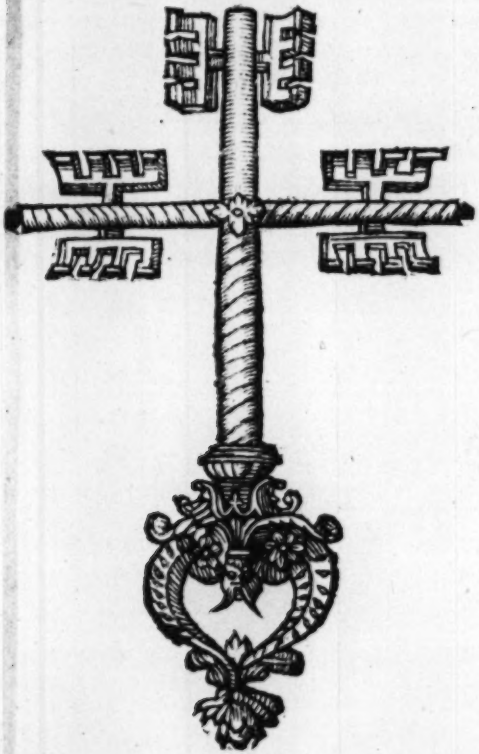
He carieth with him the ſignes of death.

The braſen Serpent erected by Moſes the conductor of the Iſraelites in the wildernes, (which being looked vpon, healed thoſe that
n.21. were ſtoong with firy Serpents, and deſtined to death) did prefigurate and foreſhew our ſaluation and redemption in Chriſt.

Hic

Hic ratio tentandi aditus.

This is the way to enter into glorie.



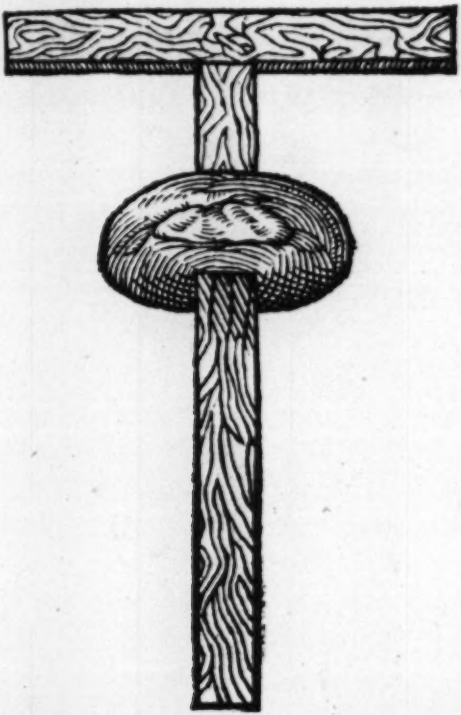
The

Esai. 22. The Key whereof the Prophet Esaias maketh mention, in these wordes. And I will giue vnto him the Key of the house of Dauid, he shall open and no man shall shut, and he shall shut, and no man shall open, did signifie in like maner the power and authoritie of our Lord Iesus Christ in his Church.

Pignora

Pignora cara ſui.

The pledges of her remembrance.



Concerning the Crosse of our Sauiour Christ the redeemer of the worlde, and the mysterie of his bodie and blood, the Prophet Ieremy vnder the perſon of the wicked nation of the Iewes foreſpoke, ſaying, *Mittamus* Ier.11. *lignum in panem eius.* Let vs make wood his meate.

Animu

Animis illabere noſtris.

How the wicked ſpirit entereth into our mindes.

The wicked ſpirit at his firſt beginning is pleaſant and plauſible, but at the laſt, he maketh man aſtoniſhed and altogither forgetful of himſelfe. Contrariwiſe, the holie ſpirit, albeit at his verie firſt entrance he ſomewhat terrifieth and ſhaketh the mind, yet notwithſtanding he maketh it calme, quiet, & ſecure, repleniſhing it with true and inward pleaſure. Which thing to haue hapned to the apoſtles

vpon

vpon the day of Penticoſt, the Acts dow
neſſe, the holie Ghoſt comming downe
likenes of firy tongues, and lightning vpp
them.

Fortu

Fortuna mutata fidem nouauit.

When Fortune frowneth, faith is chaunged.

When Childericus fourth King of France for his infamous life, ſhould giue ouer his Kingdome, Guimeus a man entirely beloued of him, aduertiſed him to goe into Thuringia, whileſt

whileſt he ſtaide to perfect the peace,& brea
king a peece of gold in the midſt, gaue vnt
him the one part thereof, to the intent tha
the ſame being ſent againe as he had promi
ſed, when oportunitie ſerued, and being ioy
ned to the other with equall coniuncture
might confirme the certeintie of the thin
done to Childericus,& of his returne. Whic
thing came to paſſe, for no ſooner had Gui
mer deſiſted frō his enterpriſe of peacema
king, than Gillion a citizen of Rome wa
thruſt from the poſſeſſion of the kingdome o
France, which he affirmed apperteined t
him, Childericus being reſtored to his forme
eſtate againe.

The
badge o
France.
ſuch a c
like iſe.

Nutriſco, & extinguo.
I nouriſh, and I extinguiſh.

The Salamander lying in the fire, was the badge or Cognizance of Frances king of France. Which worme, Plinie writeth, is of such a cold nature that ſhe quencheth the fire like iſe. Others write that ſhe liueth, & is nori- Plinie.

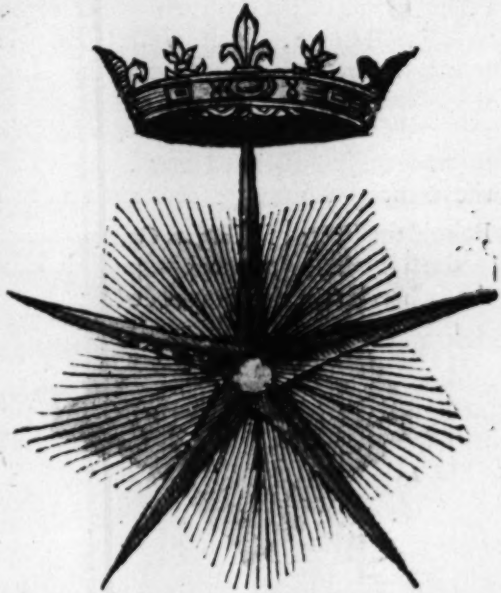
shed in the fire. I remember that I my selfe haue seene the picture of this King in a small forme, ingrauen in brasse: vpon whose backe part was placed an effigie of a firie Salamander with this inscription, *Nutrisco il buono, & spengo il reo*, that is, I nourish the vertuous, and destroy the wicked. The same haue I seene also in diuers places vpon walles, and namely at *Fontem Bellaqueum*, most liuely polished and adorned in cloth of Tapestrie, Arrase, and the like, with these verses.

The cruell Beare, the Eagle swift,
and Snake that bites by day:
O Salamander to thy flame,
giue place without delay.

Monstrant

Monſtrant Regibus aſtra viam.

The heuens declare to men the way to follow.



The order of ſtarred Knights was publikely inſtituted by King Iohn, in the Church at Saint Ouen in France, about the yeare of our Lord God 1351. which Knightes weare this ſigne of the Starre on their gownes, hats,

or other place where it might easily be seene in Theaters, and Stages. And truly it is to be thought that this honorable cognizance had his beginning of the commemoration of that wonderfull starre, which conducted the wise men from the East, to the place where Christ was borne. Whither also those verses may be referred, otherwise dedicate by Virgill the sonne of Pollio, to Iulius Cæsar, concerning the commet which appeared after his death.

Behold the starre of Dioneus Cæsar,
the star wherin the corns reioice their fils,
And whereby eke the Grapes do take
their die on shadie hils.

Dones

Donec totum impleat orbem.

Till he repleniſh the whole world.

The increaſe of the moone in the daies of the moſt famous king Henry the ſecond king of France, was moſt ſtrange and prodigious. In the holy ſcriptures, the moone many times

doth signifie the Church: wherto may be added the consent of Paulus Aemilius in the historie of Pope Calixtus the second (whose name before was Guido, the sonne of William Earle of the Heduans, or Burgundians,) who the day before his pontificall creation saw in a vision a Starre carried by a childe from the side of the Moone. Furthermore the Moone is alwaies subiect to alteration, & both increaseth and decreaseth at certeine houres and times. In like maner may wee see the Church of God militant, and neuer continuing in one and the same state, but one while mainteined and defended of Christian Princes, an otherwhile tyrannized, put to flight, and rent in sunder with factions of heretiques: whereby it commeth to passe, that it is neuer free from vexation and trouble in this life. Wherto notwithstanding the Maiestie of God the King himselfe, and his sonne Iesus Christ haue promised certeine helpe and defence, vntill it being gathered vnder one God, one King, and one law, the most louing vnitie, & immensitie of the whole flocke, acknowledging one onely pastor, may appeare.

Immensi

Immensi tremor Oceani.

The trembling feare of the Ocean Sea.

Lodouicus the eleuenth King of France, when he was about to institute the order of Saint Michaell (as they call it) in the yeare of our Lord 1469. for a Cognizance or Simbole he ensigned them with a golden chaine linc-

ked togither with cockle-ſtones, and double knots, with circles of gold: in the midſt whereof was a knob or muſhrome, as it were a promontorie with the golden image of Saint Michael hanging downe vppon their breſtes. Which laſt he did, being prouoked thereto by the example of king Charles the ſeuenth his father, who vſed the ſame image for his enſign in wars, taking the beginning of his manguration at Rothomage. Which cuſtome was begun, & afterwardes confirmed amongſt many kings, through a notable miracle or viſion (as they ſuperſtitiouſly dreame) of S. Michael appearing in the battell by the bridge of the citie of Orleance, who expulſed & droue away the Engliſh men, and ſet the Citie free from their ſiege. The chaine therefore is a type or figure of this order, a ſigne of vertue, concord, and of a perpetuall league or couenant of amitie and friendſhip to be continued amongſt them, alſo a cognizance or badge of thoſe that deſerued well, and of the victorie obteined. By the gold he would haue to be vnderſtood, magnanimitie, proweſſe and honours. By the cockles, their mutuall equalitie or common condition of fortune: imitating herein the order of the Romane Senators, who vſed to weare cockles vpon their ſleeues: by the tying of them togi-

ther

ther with a double knot, he would repreſent the indiſſoluble couenant made betwixt him and the reſt, and that with no friuolous ſignification. Laſt of all, by the image, he would ſhuld be declared the victorie and triumph which Michaell had ouer the diuell, whom he ouercame. The reaſon of which ſigne doth greatly appertaine as well to the regiment and maieſtie of a kingdome, as alſo to ſtrike feare and terrour into the enemy. And how many he thought good to be admitted into the ſocietie of this order, he himſelfe declared, to wit, 36. as it were patrones of the kingdome, amongſt whome he would be counted the firſt or chiefeſt. And therefore the ſame time, that he ordeined this order to be celebrate, he named fitteene lordes, whom for honours ſake, and prerogatiue of their names, it is not conuenient to omit with ſilence. The firſt therefore were theſe:

Charles Duke of Guienne.
Iohn Duke of Burbon and Auergne.
Lewis of Luxenburg Earle of Saint Paul, and Conſtable of France.
Andrew Lauallius, lord of Loheac, Marſhall of France.
Iohn Earle Sanſerre lord of Bueile.
Lewis Beaumont, lord of Foreſt and Pleſſis.

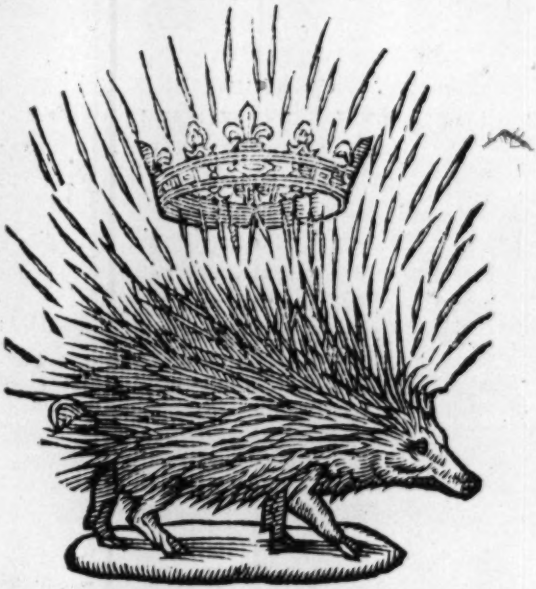
Lewis

Lewis Deſtouteville, lord of Torcy.
Lewis Lauall, lord of Chaſtillon.
Lewis baſtard of Burbon, Earle, Roſillon Admirall of France.
Anthonie Chaban, Earle of Dammartin, chief Steward to the King.
Iohn baſtard of Armignia, Earle of Comingies, Marſhall of France, gouernour of Dolphine.
George Trimoille, lord of Craon.
Gilbert Chaban, lord of Curton, Seneſhall of Guienne.
Charles lord of Cruſſol, Seneſchal of Poicton.
Taneguius of Caſtell, gouernor of the prouincesof Roſſillon, and Sardinia.

Vltra

Vltus avo

He hath reuenged his [illegible] quarrell, by the example of Troy.



Lewis the 12. King of France, as Duke of Orleance by diſcent, and earle of Bloſie, gaue the Porcupine in his enſigne, with which ſimbole togither with the image of a Wolfe, the auncient Citie of Bloſie was wont to blaze their

their enſignes. This is to be ſeene grauen in many ſtones and walls. Which beaſt nature hath ſo ſtudiouſly furniſhed with weapons, that ſhe may reſiſt al thoſe that withſtand her, eſpecially dogges, againſt whom ſhe throweth her prickes like violent arrowes. The interpretation of which portraiture, the ſtately houſes of a certaine noble citizen in that citie doe declare, at the entrance whereof, vnder the Porcupine theſe verſes are found ingrauen in ſtone.

Plinie.

Theſe Dartes are peace to humble men,
but warre to proud indeed:
For why? both life and death alſo,
from our woundes do proceed.

Non

Non ſine cauſa.
Not without cauſe.

The

The iuſt and vpright adminiſtration of iuſtice, with the due puniſhment of the wicked, is a thing ſo neceſſarie to kingdomes, people, and Countries, that if they ſhould bee taken away, the companies and ſocieties of men would ſoone fall to decaie and bee deſtroyed. Wherefore Rulers and Magiſtrates may rightlie chalenge the ſworde to themſelues, with publike and priuate honours, as warranted by the word of God, that they may bee not onelie a helpe and a comfort to the godlie and meeke, but alſo a feare and terrour to the wicked. Therefore is the moſte wholeſome doctrine of the Apoſtle
Rom.13. Saint Paule to bee imbraced. Wilt not thou (ſaith hee) feare the powers. Doe well then, and thou ſhalt haue praiſe thereby, for hee is the miniſter of God for thy good. But if thou doeſt euill, feare, for hee carrieth not the ſworde for naught, for hee is the miniſter of God to reuenge in wrath to him that doth euill. Therefore bee ye ſubiect of neceſſitie, not onelie for feare of anger, but alſo for conſcience ſake. For this cauſe therefore doe ye paie tribute, they are the miniſters of God ſeruing for that purpoſe. Giue therefore to all men that which is due, tribute to whom tribute belongeth, feare to whom

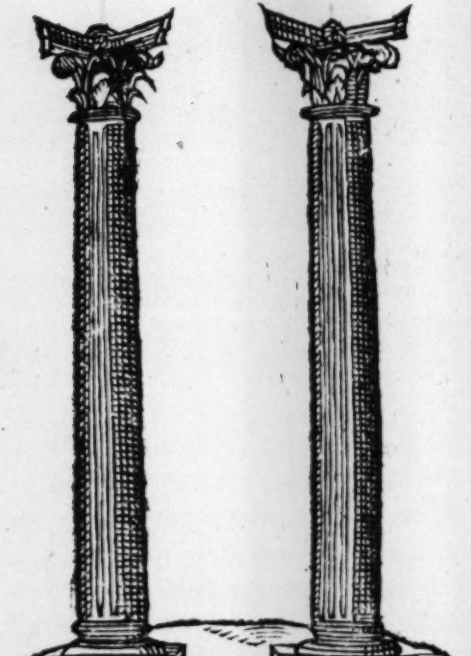
feare

feare appertaineth, and honour to whom honour belongeth.

Plus

Plus oultre.

Hee conceiueth hope to proceed further.



Charles

Charles the fift of immortall fame, Emperour of Rome, expreſſing euer in all his actions and exploites, a certeine maieſtie and authoritie, manifeſted his magnanimitie and valiancie in two pillers, which our anceſtors called Hercules pillers, which are two promontories or hilles diſtant one from an other 700. paces, the one being in Mauritania towardes Affrike, called Abila, the other in the coaſt of the kingdome of Granalia towardes Spaine, called Calpe, betwixt the which runneth a gulph of the ſea, which men call Gibraltar, or the ſtraight of Seuille or Hiſpalenſe. Poets faine, that in this ſtraight ſometime ſtood a great rocke of a maruellous hugenes, ſtopping the courſe of the ſea for running that way, which being taken away by the ſtrength and induſtry of Hercules, there was paſſage made to the Ocean ſea. And for the remembrance of ſo worthie a benefite, they ſay two pillers were erected of him there, in the two chiefeſt partes of the world, Affricke and Europe. And truely as they in olde time had a great care to keepe from obliuion their noble geſtes, & valiant deedes, recording them in their monuments, regiſters, and the like (as they write, Alexander did his marſhall exploites) ſo Hercules making an end there of his iournies and

trauels, erected (as may be ſuppoſed) two memorable pillers, which whither they were made by nature, by art, or by force, it is not thorowly knowne. But this is certaine that there ſtood a church there, wherein it is ſaid, Hanniball offred ſacrifice when he warred againſt Italy, where it is manifeſt, were two pillers of braſſe, either of them eight cubits high, of an exellent fairenes. This place is called of the common ſort the doore-threſhald of the world, beyond which they ſay, neither anie man ſailed, till the time of Charles the fifth, which being ſearched out by his nauy, togither with the nauy of ỹ Portugals, they found the fortunate iles, and ſundrie rich nations both towardes the Eaſt, and Weſt partes, for which cauſe, and to the end he might ſignifie to all poſterities the exellency and greatnes of his actes, he vſed this pozie or Apothegme *Plus Oultre*, that is further or beyond, conceiuing great hope to goe forward further.

Imperium

Imperium ſine fine dedi.

I haue giuen him rule without end or meaſure.

Auguſtus Cęſar a moſt quiet and peaceable Emperor, hauing got into his hands the whole monarchie of the world, and being borne vn-

der the ſigne of Capricorne, held the ſame in ſuch eſtimation, that he cauſed the ſame ſigne of Capricornus to be imprinted vppon his coyne: hereby referring the luckie and ſolemne preſagie of his fortune to the ſaid ſtarre or planet. Yea there are extant to this day both gold and ſiluer coyne, with this inſcription of Capricornus vpon them, the feete whereof conteine the ſphere of the world, hauing alſo vpon the backſide a band of ſoldiers, or the effigie of Amalthea, which laſt is found vpon the gold: vpon the ſiluer is the ſterne or forepart of a ſhip, in forme of an orbe or circle. Both of them hauing this inſcription. Auguſtus.

Inextri

Inextricabilis error.
Error is inextricable.

Auguſtus Cæſar, in the beginning of his raigne vſed the Monkey or Marmſet, as a ſingular ſecrete ſigne, ſignifying thereby, that the ſerious matters of a Prince, with his waighty affaires are not to be committed to the common people. Of which ſort eſpecially are all holy and diuine things, leſt thorow the want of authoritie, they become baſe and contemptible. The ſame reaſon in a manner moued the Egyptians to picture in their tem-

Celius. Plinius. ples the Marmſet or Monkey. Auguſtus Cæſar (as Plinie witneſſeth) hauing found two ſuch Monkeyes or Marmſets amongſt his mothers rings made by ſuch wonderful art, and ſo like, that the one could by no means be diſcerned from the other: with the one wherof, as with a ſeale his actes and edicts in time of war were ſealed; reſpect being had as wel of the time as

Dion. of the cauſes. Dion reporteth that Auguſtus Cæſar being occupied in ỹ wars of Atty, gaue liſence to Agrippa, & Meecnas chiefe rulers of ỹ Romaine affaires to ſeale writings before they were preſented to the Senate: & therfore they receiued a ſeale of Auguſtus, bearing the image of the Monkey or Marmſet. Which thing notwithſtanding was not done without

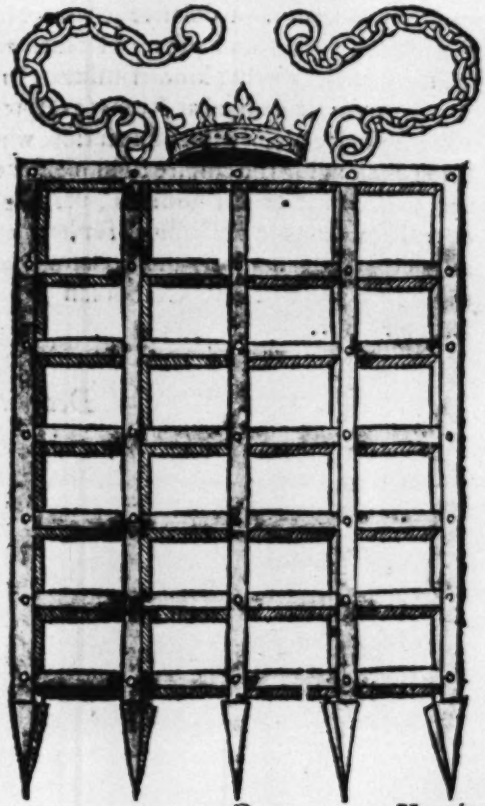
Plinie. derifion, as Plinie recordeth, for the enigmes

Sueton. which the Monkey pretended, a prouerbe or by-word riſing thereof, to wit, it is no maruell if the Monkey vtter hard and obſcure things. Therefore Auguſtus to avoid theſe ieſts and flouts, abſtained altogither from his ſuſpected & vniuſt maner of ſealing, changing his ſeale into the image of Alexander the great. At the laſt, he imprinted it ẅ his own natural picture or image, which afterward Tiberius, Caligula, Claudius Cæſar, Domicianus, & other Emperors ſucceeding in the ſame order, did vſe.

Securi-

Securitas altera.

A ſecond ſecuritie or ſafetie.



Henrie the eight King of England, vſed a percullice of yron for a ſimbole, or ſigne, which is an engine of defence, vſed for the moſt part in gates and portes of cities and townes. Such an other kind of militarie ſtratagem was there deuiſed at Rome (as Appian writeth) in the time of ciuill diſcention, when Scilla chalenging the empire to himſelf, ouerthrew the armie of Carbonians, preſſing to enter in by the gate of Collina: for letting fal the percullice, many of the Senators, and thoſe that were of the Carbonian faction were all ſlaine.

Appian.

Dederitne

Dederitne viam caſúſue, Deuſue.

Whether Fortune or God doth giue the way.

Cronicles do record the noblenes and excellencie of the houſe of Lorraine: to wit, three birdes thruſt thorow with an arrow, which

Cronicles of Lorraine.

which Godfray of Bullaine ſhot againſt Da-
uids towre, being ſhewed in militarie ſigne
by the beſieging of Ieruſalem. Which was
ſigne of his highnes, authoritie, and princely
dignitie, with the building of Ieruſalem. The
dukes of Lorraine being enſigned with this
embleme of the birds thruſt thorow, do teſti-
fie the ſame, for in their coyne to this day
they keepe it verie religiouſlie.

Fortitu

Fortitudo eius Rhodum tenuit.

His valiancie wan and poſſeſſed the Rhodes.

Amatus Vertius ỹ fift knight of Subaudia, gaue a moſt royall & magnificall name to an order of knights firſt inuented by him. Theſe knights

Knights he would haue to be innobled with a golden chaine, wrought with moſt ſubtile, called loue knots, knit togither with great cunning, & foure letters interlaced of equall diſtance one from another, hanging at the end therof the image & hiſtorie of the angels meſſage to the virgine Marie. The letters and the pozie do ſignifie the greatnes of the glory that Amatus the firſt Knight and his ſucceſſors had. For whileſt he went to Rhodes with his nauie to fight againſt the enimies of Chriſt, he well deſerued of Rhodia both of Knighthood, and Religion. And being made gouernor of that order, and of the garriſons alſo, he vndertooke the adminiſtration of the Rhodian warres, and bequeathed the ſame to his next ſucceſſor, he deliuered the caſtle of Acrenſe from ſiege, and remouing all feare both of danger and tyranny, he brought great ioy, and libertie to the Rhodians. Therefore he cauſed himſelfe to be named the firſt, in the catalogue of Knights, conſtituting foureteene moe: all which he dignified with the ſame chaine of gold. The names of them that he knighted were theſe.

The ſaid Earle Vert.
Amé Earle of Geneua.
Antonie Lord of Belauieu.

Hugh

Hugh Challon Lord of Arlay.
Amé of Geneua.
John of Vienne admiral of France.
William of Grandzon.
William of Chalamon.
Rowland Veyſſy of Burbon.
Stephen the baſtard ſon of Baume.
Iaſper of Monmeur.
Barlus of Foras.
Thennard of Menthon.
Amé Bonnard.
Richard Muſard an Engliſhman.

Non

Non inferiora ſecutus.

Following no meane things.

Margaret

Margaret Queene of Nauarre vſed a moſt ſolemne ſigne, namely the marigold, whoſe colour reſembleth ſo neere the colour of the ſonne, as almoſt nothing more. For what way ſo euer the ſunne goeth, it followeth it: it openeth and ſhutteth it ſelfe at the riſing and falling of the ſunne, according to his aſcending or deſcending. This godly Queene choſe this kind of ſimbole, that ſhe might euidently expreſſe, how that ſhe referred all her cogitations, affections, vowes, words & deedes to almightie God, onely wiſe, and euerlaſting, as one that meditated vpon heauenly things with all her heart.

Anie

Antè ferit, quam flamma micet.

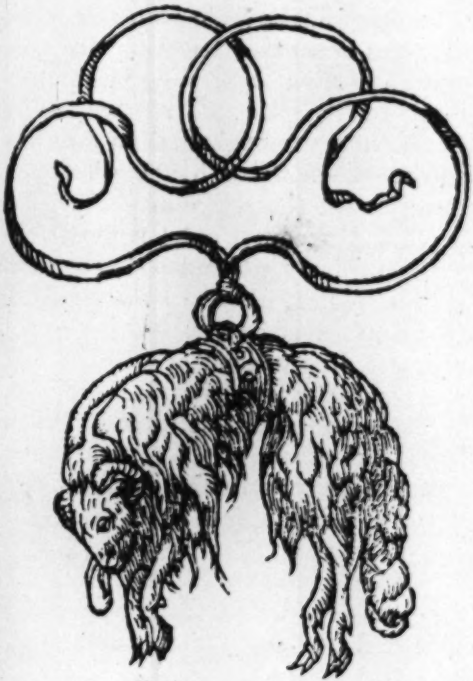
The flint is ſent before to yeeld fire.

Philip duke of Burgundie vſed this enſig
of a flint ſtone ſtriking fire, which ſignifi
the difficultie of warres amongſt Kings a
Princes, whereby it commeth to paſſe ofte
times that the one is conſumed, ouerthrow
and vanquiſhed of the other: whereupon f
loweth calamitie, great loſſes, and a heape
dangers on euerie ſide.

Pretia

Pretium non vile laborum.

He reaped no ſmall reward of his labors.



In the yeare after the birth of Chriſt, 1429. Paul.

the companie of the order of the knights of the Garter, began by the ſame Philip duke of Burgundy, hauing purchaſed a moſt maieſtical name by the donation of the golden fleece. After this he choſe foure and twentie noble men of tried fidelitie to be of the number of this honorable ſocietie, adorning them with a chaine of gold, wherein was the flint ſtone burning thoroughout the whole chain, and the golden fleece hanging before the breaſt: imitating herein (as may be ſuppoſed) the marinal expedition of Iaſon into Colchos by diligent obſeruation as it were, of his vertue and godlines, whereof he was ſaid to be ſo deſirous, that he deſerued the name of good, and the praiſe of an excellent wit, the order wherof his Epitaph which alſo ſheweth the inuention of the golden fleece, doth declare in theſe words.

I to thintent the church might be,
both ſafe and ſure likewiſe,
From tyrants rage, inuented haue
the goodly golden fleeſe.

There were admitted into the number or ſocietie of theſe knights, next after the Duke himſelfe.

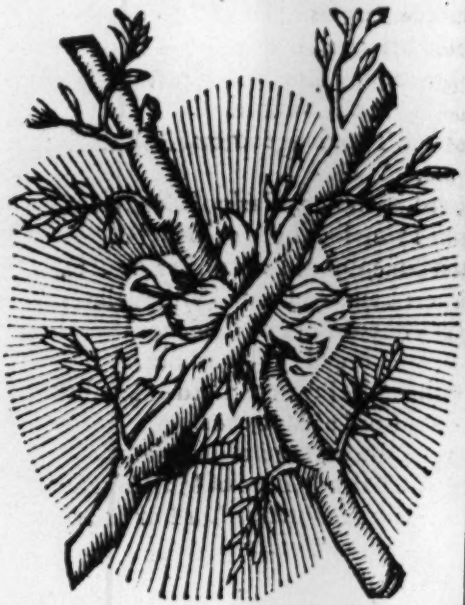
William of Vienna, Lord of ſaint George.
Renatus Pottius Lord of Roch.

Lor

Lord Remblai.
Lord of Montague.
Roland Huquerquius.
Antonie Virgius Earle of Dammartine.
Dauid Brimeus, Lord of Lignie.
Hugo Launoy, Lord of Santes.
Iohn Earle of Cominie.
Antonie Thoulongeon marſhall of Burgundie.
Peter Luxenburg, Earle of Conuerſan.
Iohn Trimoille, Lord of Ionuelle.
Iohn Luxenburg, Lord of Beaureuoir.
Gilbert Launoy, Lord of Villeruall.
Iohn Villiers, Lord of Iſleadam.
Antonie Lord of Croy, and Renty.
Florimundus Brimeus, Lord of Maſſincourt.
Robert Lord of Mamines.
Iames Brimeu, Lord of Grignie.
Baldwin Launey, Lord of Molembæſius.
Peter Baufremontanus, Lord of Chargny.
Philip Lord of Teruant.
Iohn Crequius.
Iohn Croy, Lord of Tours on Marne.

Flammeſcit vterque.

Both of them do burne.



Two Lawrell boughes rubbed hard togithe
(if we ſhal credite what Plinie hath recorded
yeeld fire forth by long and continuall chafe
ing. Manie are of opinion alſo, that the bone
of a Lion do the ſame. So likewiſe moſt ce
tain

taine it is, that no little danger falleth our, when mightie men meete togither, that the old prouerbe may be verified which saith, *Dura duris non quadrare*, in plowing or tilling of the ground, hard things agree not togither. The description of this simbole or figure appertaineth to the crosse of saint Andrew, as they terme it, and the house of Burgundie were wont to vse the same in their martiall ensignes, when they marched forward, and were now come to encounter with their enimies: albeit in euery point they admitted not the like signification.

Sara à chi tocca.

Whom it happeneth vnto.

The ire of a Prince is ful of preſent danger, as a man may learne by the example of an earthen pot, being now burning on the fire, which if it ſhould chance to fall, it is vnpoſſible but that it ſhould do ſome great harme to the ſtanders by. This portraiture or figure, did Iohn duke of Burbon vſe, as by obſeruation we may ſee in moſt places of his countrey of Burbon, & of Elentheropola, or of a village ỹ the frenchmen inhabited called Beauiolois.

Nil

Nil penna ſed vſus.

The fethers are of no force, but vſe-

If you marke well the monſtrous bird cal- S.Georg.
led an Oſtrich, you ſee how with great prepa-
ration and oſtentation of her feathers, ſhe
endeuours to take a great flight, and yet for
al that is not an inch higher from the ground
when ſhee hath done all that ſhee can:

The verie like propertie the hypocrites haue, which outwardly make a gay gliſtering ſhew of a zealous holines of religion, but let them once lay away their diſſembling, and then ſearch them thorowly, and you ſhall finde them euen ſtone cold within, & all the oſten. tation that they made outwardly to be lies.

Humentia

Humentia ſiccis.

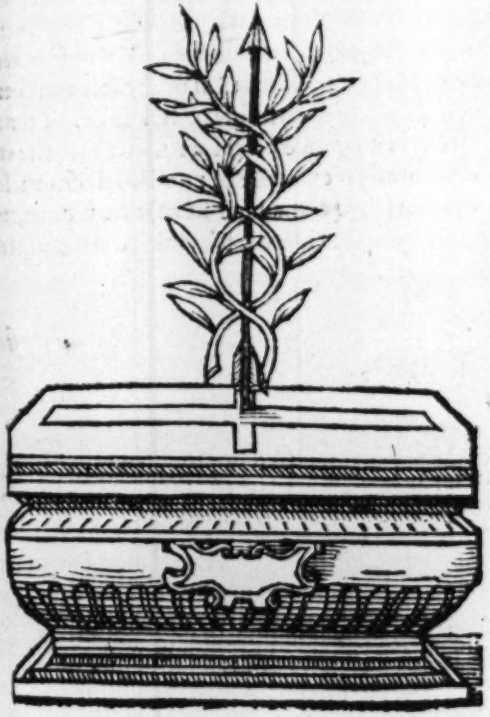
Moiſt things and drie agree not togither.

The

The Enſigne that Galeaz vicechancel-ler, the ſecond Duke of Millan was wont to vſe, may be verified of thoſe which accor-ding to the prouerbe, are ſaid to carrie fire in the one hand, and water in the other. It was a burning firebrand or a ſtaffe hardned in the fire, with two veſſels ful of water, about and beneath. It may haue alſo an other ſigni-fication, if we more deepely waigh it: namely, that the paſſions of a mans minde are by Gods goodneſſe extinguiſhed by the direcți-on of reaſon. Moreouer, by it the ſame dukes magnanimitie is ſignified, for he in a fough-ten combat, moſt renowmedly vanquiſhed a Dutch Lord that at that time bore no ſmal countenance, who was the firſt man that vſed the ſame embleme or picture, and chalenged this his Enſigne to himſelfe for a monument of victorie, and for a token of triumph that he got ouer his enimie, who then was put to the worſt.

Sola viuit in illo.

She onely liued in him.



The

The goddeſſe called Diana Pictanienſis a noble woman, of verie great godlines, and the moſt famous Dutcheſſe of the citie of Valentia, conceiued a verie conſtant hope touching the reſurrection of the dead, which commeth by death, in our remouing into an other life, who alſo by conſideration of the ſaints in heauen oftentimes comforted her ſelfe. Therefore it is moſt like that by this picture ſhe endeuoured to expreſſe her godly affections: for there is (as you may ſee here) a ſepulchre, and out of it a ſhining dart beutified with greene boughes.

Reſta

Reſtat ex victore Orientis.

That onely reſteth of all his victories in the Eaſt.

What

Of Monſtrelet.

What time Philip ſurnamed Auguſtus was king of France, Saladinus Sultanus king of Babilon, of Damaſcus, and of Egypt, lay at the point of death at Aſcalon, he appointed that as ſoone as he was dead, his ſhirt ſhould be carried by his ſteward thorough out all the cittie of Aſcalon, hauing a ſpeare thruſt thorow the middle of it, & that the cryer ſhould with a loud voice proclaime as followeth.

He that of late the mightie raines,
of Eaſt did rule at will,
Now dead doth onely this conuey,
into the darkiſh hell.

Let euerie mightie man take this for a moſt infallible token, that when death comes, he ſpareth neither king nor Cæſar, and that he ſhall depart out of this world, as naked as the pooreſt and vileſt creature doth.

Autor

Autor ego audendi.
I am the author of being bold.

This

This flaming ſword that Carolus Borboni-
us, the Cardinall vſed for his enſigne vnder
the title of ſaint Andrew, ſignifieth the true
ſword of the gouernors of the church, and of
Epheſ.6. the holy ghoſt, which ſword as Paul ſaith, re-
preſenteth the word of God.

Non quæ ſuper terram.

Not thoſe things which are vpon the earth.

The food of the ſpirite is that heauenly
Exod.16 bread, or the ſacrament of the bodie & blood of Chriſt, prefigured vnder the tipe of Manna which in former age was ſent downe from heauen to be meate to the Iſraelites. This ſigne or ſimbole the Cardinall of Turnon vſeth at this day.

Ab

Ab insomni non custodita Dracone.

The golden apples were not kept of the vigilant Dragon.

It was to small purpose or none at all that the Dragon watched so carefully for Hercules, neuertheleſſe came and ſtole away the

golden apples, that were in the garden of Hesperus three daughters: By the which it signified, that vertues, and famous exploits are euerie where to be found. The same effigie the Cardinall of Ferrara vseth.

Non quàm diu, sed quàm benè.

It forceth not how long a thing be in doing but how well it be done.

The most part of men hold opinion that Thomas of Aquine inuented the Philosophicall knife, but by continuall obseruation of the

the planets was made ſo perfite thorow the vertue and force thereof, that it cut a thicke and hard Anuell, euen in the middeſt. By this we muſt vnderſtand, that in performing of any matter whatſoeuer as it ſhould be, we muſt not reſpect the long tract of time that we ſpend in it, ſo that by line and leuill, as they ſay, we finiſh all our actions. Whereupon Suetonius recordeth that Auguſtus Cæſar vſed this prouerbe: *Sat citò, ſi ſat bene*, which is, any thing is done ſoone enough, if it be done well enough. Sueton.

Quà Proceres abiere pii.
Which way our godly forefathers haue gone.

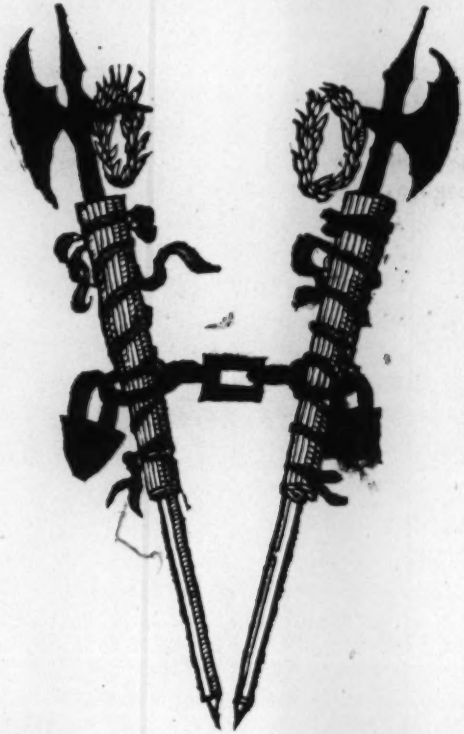
We reade in holy ſcripture that the Pro-
2. King. 2. phet Elias was caried thorow the aire in body and

and ſoule in a fiery chariot. By the ſame Metaphor, true and vnfained worſhippers aſcend euen vnto the heauens in ſpirite and feruent meditation, and that is the cauſe wherefore we are perſwaded that the mindes and ſoules of godly men and women are inriched, & recreated with great and heauenly conſolations. Hereunto alſo alludeth the Poet Ouid, when he maketh mention of Pythagoras vpon theſe words. Ouid.

To God in minde he had acceſſe,
And looke what nature hid,
From fleſhly eyes, the ſame with ſight,
Of heart he hath eſpied.

Hoc Latio reſtare canunt.

Men ſay that this is yet extant in Rome



When

When the Romaine Conſuls went abroad there were certaine men appointed to go before them adorned with triumphant crownes, and garlands, and with bundles of yong and tender rods, hauing two Pollaxes in their hands, ſignifying by this ſpectacle the triumphes of that moſt noble region of Italie, and the whole gouernment of the world, and alſo that the Romaines by their great wiſedome, peace, and affection to the common weale, purchaſed to themſelues no litle praiſe and dignitie. But the iron wreathes, & chaines which you ſee holding the ſpeares, and ſtaues that they cannot fall one from another, doe ſignifie the bondage and captiuity wherewith from that time to this day, Italy is brought to ruine by the wickednes of ſedition and ciuill diſſention. Plinie.

Arbitrii

Arbitrii mihi iura mei.

The raine of will is in my owne hands.

Methodius.

The ancient Alanes, Burgundians, and Sueuians vſed (as Methodius recordeth) to carrie before them in their martiall enſigne a car, which cannot by any meanes be reſtrained of her libertie: by which embleme they inſinuated their owne deſire that they had their will and libertie.

Mihi terra, lacúſque.

Both the land and water is my owne.

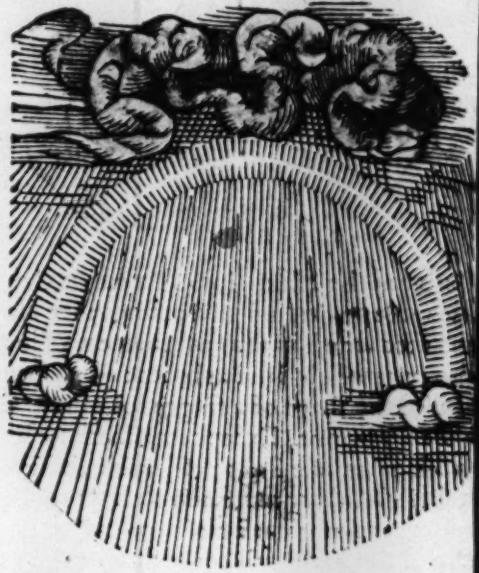
Such was the eſtimation of Auguſtus Cæſar towards his friend Mæcenas, that he committed vnto him the gouernement of his countrey, as well by land as by ſea: wherefore he cauſed the ſhape of a frogge to be drawne for his cognizance. Except peraduenture he would ſignifie thoſe frogs in Syriphie, which (as Plinie ſaith) are mute, and without voice; for ſo it may repreſent a cloſe and hidden ſecret, and alſo a faithfull concealing of things commited to ones fidelitie. Which vertue this Mæcenas ſo practiſed that Auguſtus Cæſar himſelfe for ỹ cauſe highly reuerenced him, & had him in great admiration for ỹ hatred that he

Dion. Plinie. Eutrop.

he bore them that vſed enuiouſlie to giue pri-
uie ſcoffes and taunts vnder pretence of fa-
fained friendſhip.

ΦΩΣ ΦΕΡΟΙ ΗΔΕ ΓΑΛΗΝΗΝ.

The raine bow doth bring faire weather.



The moſt faire and bountifull queene of
France Katherine, vſed the ſigne of the rain-
bow for her armes, which is an infallible ſigne
of peaceable calmenes, and tranquillitie.

Vltore

Vltorem vlciſcitur vltor.

The reuenge lighteth vpon the reuenger.

Charles the ſixt of that name, king of France, whileſt he ſought the ſatiſfying of his owne

Froſſard.

owne wilfulnes, in going about to reuen
his friend Oliuerius Cliffonius his conſtab
cauſe againſt one Peter Craonius, had a ver
infortunate end, as it was foretold him: th
which thing doth moſt certainely fall out t
as many as runne headlong to reuenge, eſpe
cially other mens cauſes. It chanced th
he leuied an armie to go into the prouinc
of the Britones, to the intent he might b
reuenged of the Lieutenant there, becauſe h
ſeemed to defend Petrus Craonius cauſ
And ſo as he was going thorow the forreſt, a
thicket of the Manſenſians or Cænonians
there met him in the middle betwixt tw
trees a certaine ſtrange man, pretendin
great pouertie & need, and taking the kin
horſe by the bridle, cauſed him to ſtay, & th
with loud voice ſaid vnto him: Oh king,
thou wilt follow my counſaile go no furth
forward, but rather turne backe againe, fo
there are of thy owne armie that haue ſol
thee into thy enimies hands. When the kin
heard theſe words, he was maruellouſly terri
fied, & ſo moued withall, that he was as pa
as aſhes (as they ſay) with fear, & with horro
thereof did euen grate with his teeth as
were, and as ill happe was, he was a very yon
man, and therefore vnſkilfull of martial feat

beſides

beſides he had a bodie of ſuch a conſtitution that it was alwayes ſubiect to ſickneſſe and agues. But when the captaines of his armie ſaw him in that caſe, they labored to eſtabliſh and confirme his minde, that yet was doubtful what was beſt to be done, and ſo they went boldly forward. They were no ſooner gon out of the wood, but two of the kings pages were hard at their horſe heeles, puffing and blowing, as comming about ſome waightie matter, whereof the one ware the kings helmet, and the other a common ſouldiers ſpeare. It chanced that whileſt the one of them ſlept, the king ſpeare fell out of his hand vpon his head which ware the helmet. The king hearing a ſodaine noiſe, and looking aſide, ſaw a man at his heeles, whom as yet he knew not, ſo he was maruellouſly troubled, and in a great rage leaped downe from his horſe, and as one that had bene beſides himſelfe, drew his ſword, and neither regarding the order of his owne men, neither vſing the aduiſe of reaſon, laid about him as if he had bene in the thickeſt of his enimies, vſing theſe words: Beſtirre you, play the men, & diſpatch me theſe traitors. When the kings pages heard him ſay ſo, they made all the haſt they could to ſaue their liues, by running away.

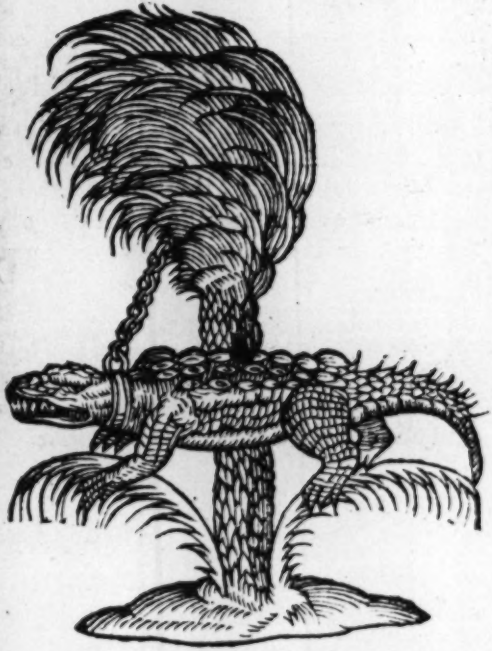
But

But the kings own brother who was capta
of the Aurelians, riding by the kings side, l
the brunt of his furie : for the king ſo forci
ranne vpon him with his naked ſword in h
hand, that had not the Duke ſpeedily fle
away, he had bene in danger of his life.
the laſt the king was euen tyred with labo
and the horſe wearied with many and gr
courſes that he made, it chanced that one
the kings horſemen met him, and by fi
meanes brought both the king and his ho
backe to the Cæmonians. But the king wa
mad and ſo angrie in his minde, that wh
ſaw him thought he would neuer recou
And ſo it fel out that there was an end of t
intended voyage, and the armie broke vp,
returned. But after that the king came ho
to his palace, he became far weaker than h
fore he had bene, and was ſo ſubiect to a ki
of phrenſie, that ſometimes would leaue hi
and then come to him againe, that he w
brought to great miſerie and extremitie th
by. Yea the beſt thing that he got by that
happie voyage, was a verie great miſhap a
euill fortune that chanced to his whole kin
dome : for euen to this day it feeleth t
wounds and bruſes of ſo great a calamitie.

Colligan

Colligauit nemo.

Hitherto no man hath conquered me.



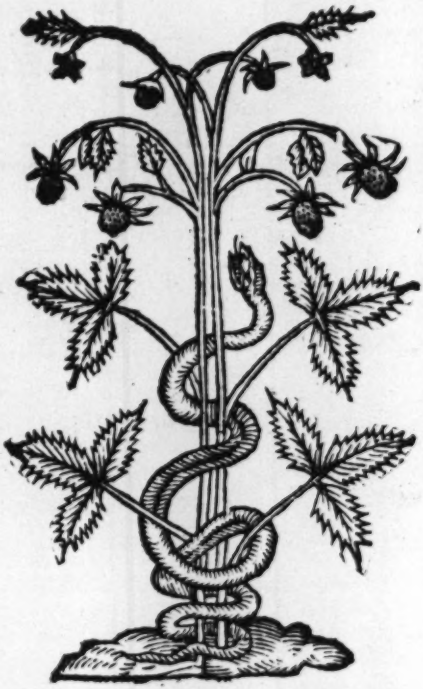
There is vſed to this day certaine braſen money with the image of Auguſtus Cæſar on it, vpon the one ſide wherof is the portraiture

of a Crocodile chained fast to a palme tree, with this inscription: Col. Nem. which is, No man hath euer bound me before. By which signe Cæsar would signifie that none before him did euer subdue Egypt, and triumphed ouer it. For the Crocodile representeth Egipt, which is to be found onely in the riuer Nilus, by the commodie whereof all Egypt is made fruitfull. Besides the Crocodile is fastened to the Palme tree, that thereby the beholders might be admonished that the godly Prince Augustus triumphed ouer all Egypt, by getting of which victorie and peace, he was recreated and refreshed, as a drie and thirstie ground is with a showre of raine. Finally, this simbole signifieth that Augustus got the victorie, and preuailed against Antonius, and Cleopatra of famous memorie.

Latet

Latet anguis in herba.

The adder lurketh priuilie in the graſſe.



In gathering of flowers, and ſtrawberies that grow low vpon the ground, we muſt be verie careſull for the adder and ſnake that lieth lurking in the graſſe, for looke whomſoeuer ſhe ſtingeth, they hardly recouer after. So in reading of authors, and bookes, which carrie a faire ſhew to the eye, and yeelding ſmall delight to the eare, we muſt be careſull that we runne not into abſurd, and wrong iudgements, and opinions, & by that meanes make ſhipwracke of our ſoules.

Labun-

Labuntur nitidis, ſcabriſque tenatiùs hærent.

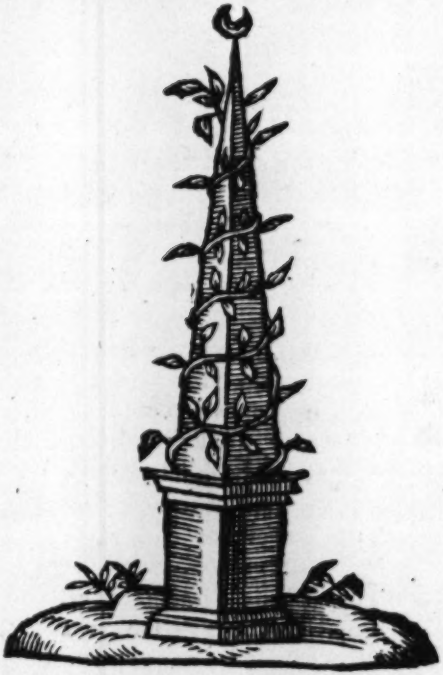
Flies do fall downe from ſlipperie place, but ſtick faſt vpon the hard and rough.

Plutar. As flies cannot ſtay themſelues on ſlippery places, as vpon glaſſe and ſuch like, but fall downe, whereas they reſt well vpon ſuch places as be rough and hollow, ſo it fareth with vs when we are in proſperitie and haue all things at will, we vſe quickly to fall into diuerſe and ſundrie ſinnes: whereas on the otherſide being touched ſometimes with croſſes and afflictions, we ſtay our ſelues in ſome meaſure.

Te

Te ſtante, virebo.

While thou ſtandeſt I ſhall floriſh.



As ỹ Cardinall of Lorraine ſhould lately enter into his Abbey of Clunie, his armies were

ſet vp before the gates of the houſe, to wit, a great foure ſquared piller, brode beneath, & ſharpe on the toppe, hauing on the higher end the new moone blaſed, and from the bottome vpward compaſſed about with greene berries, and garniſhed with theſe verſes, which were engrauen round about.

Ouid.

O Reader tell what thing is ment,
By tombes in Memphis towne,
Which on the top doth beare on high
The bright beames of the moone?
The moone which doth continually,
Increaſe in light ſo bright,
Till that night come wherin her ſhine,
From world doth take her flight.
And what doth meane the ſacred Iuy,
Which creepes and binds about,
This tomb, to whoſe high top he climbs
Although it be full ſtout.
And what new faſhion is this alſo,
That leaning to it ſtickes,
Making his ſtay about the ſame,
That greenely ouer creepes.
This tombe it is that mightie king,
Whoſe maieſtie honor craues;
For he in heauen triumphes for vs,
To ſathan that were ſlaues.
And the Iuie a biſhop ſignifies,

Euen

Euen thee moſt famous prince,
Who in a godly life doeſt yeeld,
Not to the beſt an inch.
For though thy bodie lie in graue,
Yet ſuch thy vertue was,
That it beares vp our laud and praiſe,
That neuer away ſhall paſſe.

Inter

Inter eclipſes exorior.

I ſhine in the darke.

That great and mightie cup of gold of t
princely Dolphin, ſeemeth to me to rep

ſent that ancient ſtanding peece of Apolloes Rauen, whom the Poets do faine to be placed amongſt the ſtarres: but the inſcription, or apothegme which is written aboue it, may rather be drawne to his happie birth day. And ſuch is the interpretation that Paradinus giueth of it. But in my iudgement he would thereby allude to his fathers interpretation, which is, *Donec totum impleat orbem*, vntill he fulfill the whole compaſſe of the world.

Fiducia

Fiducia concors,

We truſt or hope all one thing.

There was alwayes carried before the armies of the Romaines, ſtandards which had the palme of a hand blaſed after this faſhion: you may ſee the ſame alſo in diuerſe other places in auncient coynes, and money, and in other famous monuments of like antiquitie. Therefore this ancient ſigne doth betoken the benefite, or hand of concord, the picture wherof is to be ſeene in the very beginning of the commentaries of the Romaine common welth, which Wolfangus Lazius, a diligent ſearcher out of antiquities, and the king of Romaines Phiſitian, and a verie cunning hiſtoriagrapher beſides lately penned, and ſet forth.

Scilicet

Scilicet is ſuperis labor eſt.
A high matter in a loe houſe.

Not farre from the gates of Leontychidas house, senator of the Lacedemonians, there was a liue serpent or snake, that had wrapped himselfe about the Key of a locke. When this came to the southsayers eares, they constantly affirmed before him that it signified some strange wonder that should happen. To whom he thus replied. Surely to me it seemes a thing of no great wonder, if the snake haue wrapped himselfe about the Key: but rather on the contrarie part, if the Key had folded it selfe about the serpent, then without all doubt, it had bene a thing to be wondred at. And so the wise Senator making but a iest of it, laughed at their foolish superstition. And surely at this day, the common peoples credulitie is verie much infected, about manie things which happen sometimes after an extraordinarie manner, yet by as naturall meanes as may be, yea, when they are I say: if you thorowly examine them plainly agreeable to nature. In fine, there is likewise a preposterous iudgement or inconstancie touching matters of faith in these and the like superstitions, which with wicked traditions bring no small corruption to mans iudgement.

Horrent

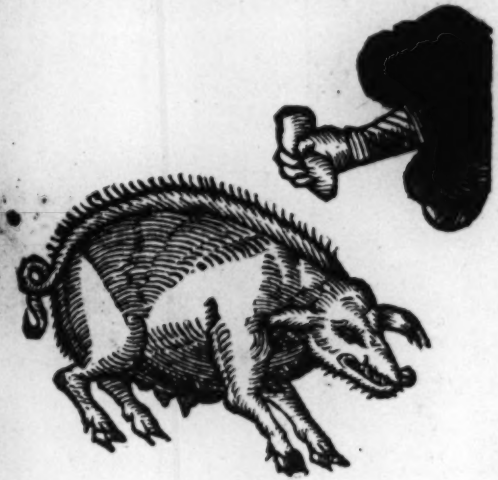
Horrent commotam moueri.

Things that are fearce of nature are not to be prouoked.

The crueltie of the beare being angred or chafed, is not in any sort to be prouoked, or moued, like as the minde of a man is not to be incensed when he is throughly angred, for there we may looke for nothing else of him, but great and deadly danger.

Si ſciens fallo.

Euill come to me if I deceiue wittingly.



The Romaines when they ſhould giue ouer their warres, and make peace with their enimies, vſed theſe ceremonies, that he who had authoritie giuen him to deale with the enimy Fl. Blond.

in the behalfe of the reſt in thoſe matters
ſhould take a flint or ſome other ſtone in his
hand, and hit a pigge, or hogge therewith,
pronouncing at that inſtant this ſentence:
Looke what happeneth to this pigge that you
ſee here, happen vnto me if I deceiue you.

Invita

Inuitum fortuna fouet.
Fortune when he fauneth, heapeth too much vpon a man.

Policrates king of the Samions had such Strabo.
ſucceſſe with ſuch perſeuerance in the proſperous waies of ſmiling fortune, that once he went about either to diminiſh it, or elſe to change it: namely, by caſting a verie rich ring into the middeſt of the ſea, the which for all that, was found afterward in the belly of a fiſh, which the fiſhermen amongſt the reſt had caught. But marke

what came of it. Not long after the king of the Persians chanced to take this king, and being apprehended, commanded him to be hanged, and miserably to be strangled. So thus you may see that the flattering faunings of fortune (which the world compteth great felicitie in this life) are neither certaine nor constant, nor of any continuance: and the more glorious and glittering they appear, the more easily and speedilie they vanish away, like a glasse, which of it owne nature is brickle and fraile.

Ecquis

Ecquis emat tanti ſeſe dimittere?

Will any man buy ſo deare, that which is ſo full of all kind of cares.

Valerius Maximus maketh mention of a certain king, who when there was a rich Diadem offered vnto him, pauſed a while before he would put it on his head, & ſtudying as it were what were beſt to do, burſt forth into theſe words, Oh more noble, then happie ornamēt, for if a man knew thorowly w how many troubles, perrils, & miſeries it is ſtuffed, he would not take it vp from the ground to haue it. Val. Max. li. 7. ca. 2.

Comminus quo minus.

How much the leſſer, ſo much the neerer.

When

When a certaine Lacedemonian was on a time noted of cowardlyneſſe, becauſe he had cauſed a flie to be painted on his target, and ſuch a one as did not exceed to the common ſort of that kinde in bigneſſe, as though he ſhould hereby ſignifie, that he would willingly conuey himſelfe out of the battaile, and like a flie would not be ſeene of his enimie, he anſwered, nay rather, I encounter with my enimie hand to hand, and ſo ſet vpon him, that albeit the ſigne be ſmall, yet the enimie may well diſcerne.

Transfundit pasta venenum.

The Waſpes after they haue fed of the ſerpent, powre out their poiſon.

Some there are in the world ſo wickedly bent, & of ſuch a deſpighfull nature, that they are maruellouſly delighted in gathering togither, all kind of deadly calumnies ỹ poiſoned tongues can vtter, ỹ afterwards if any chance to be purſued by them, they ſting him ſore, & if they may by any meanes, they wil bring him to his graue with ſorrow. Wherein they imitate the waſpes, which feeding vpon ỹ ſerpent with great greedines, make their ſtings more venimous, and therfore the wounds receiued by them are the more perillous & dangerous.

Celſa.

Celſa poteſtatis ſpecies.

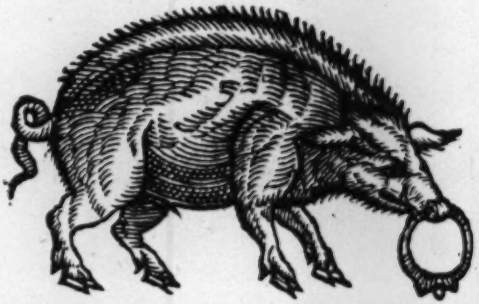
A ſpeciall marke or token of his authoritie and power.

Vpon

Vpon the signet of Pompeius Magnus which
Plutar. he wore vpon his finger (whereon Iuliu Cæ-
sar when he was killed hapning to fall, being
brought to him by one of his souldiers, wept
bitterly) there was (as Plutarch writeth) the
shape of a Lion shaking a sword betweene his
forefeete ingrauen, to signifie perhaps a hard
and bold voyage or enterprise.

Prostibuli elegantia.

The coyneſſe of a whore.



Salomon the wise in his Prouerbs, compa-
Prouer.11 reth the honor of a shameleſſe and common
woman, to a pigge wearing a gold ring in her
snowte.

Ardua

Ardua deturbans vis animosa quatit.

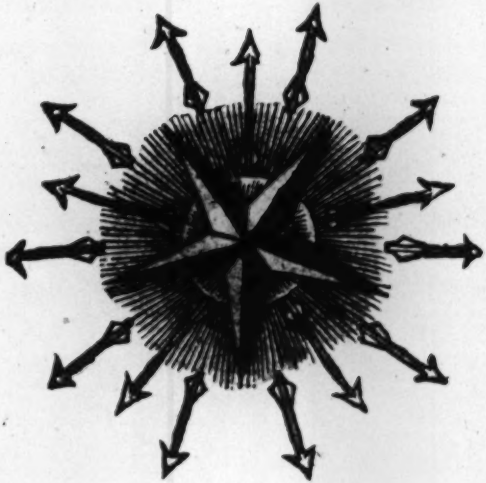
Bold force doth ouercome high things.

To ouercome difficult and hard things there is need of great industrie, labor, and diligence, as may appeare by the example of the Egle, for when she goeth to set vpon the Hart, she lighteth downe vpon his hornes, and there fluttereth vp and downe, and so filleth his eyes with dust (which she had heaped together before in her feathers for ỹ same purpose) that at the last he casteth himself downe headlong, from some high rocke, or hill. Plinie.

Vias

Vias tuas domine demonſtra mihi.

Pſal. 24. Lord teach me thy pathes.



Vpon the fourth veſſel of that kind which had three ranks of Ores in it, which Andreas Darius admirall of the Empire, commanded to be made for the Emperor againſt he ſhould go to Tunetum, there was placed the ſhape

or

or forme of a blasing starre glittering on euerie side with arrowes as it were in fashion of a round circle, for a continuall admonition to implore and call for Gods direction and mightie arme in this his voyage and iourney.

Vnica.

Unica semper auis.

But alwayes one Phenix in the world at once.

Theoph. Like as the Phenix wherof there is but one at any time to be seene, is a rare bird, so all good & precious things are hard to be found. These armes the famous and renowmed woman, ye Lady Helionora of Austria vsed, which was the widow of Francis king of France.

ΑΠΛΑΝΩΣ.

Without all falſhood or deceipt.

The

The french arming ſword in the hands of an armed man, with the inſcription of this Greeke word ΑΠΛΑΝΩΣ doth at this day in the place of the armes which the Lord Conſtable vſed, ſignific faith.

Riens

Riens ne m' eſt plus, Plus ne m' eſt riens.

I haue no more ioy, no more comfort remaineth to me.

Valentina of Milan, ſometime Dutcheſſe of Orleans had great cauſe to paſſe her dayes in great heauineſſe and mourning, both for the death of her huſband Lewis, brother to king Charles the ſixt, as alſo for the ſame kings vnfortunate phrenſie (whereof we ſpake before in the handling of his armes) which vſed to come on him at certain times, and when it tooke him, he knew not any of his friends, no not the queene his wife, but only this Dutcheſſe Valentina, whom he called when he was in this extremitie his ſiſter. Whereupon there was a rumour blowne abrode that the Duke the father of this Valentina, hauing ſometimes bene ouerladen with drinke, had cauſed ſome poyſon, or charmed potion to be giuen him: which report this Valentina tooke verie grieuouſly, yea ſo grieuouſly indeede, that in place of all conſolation, and eaſe of her mourning, ſhe vſed for her cognizance an earthen pitcher in faſhion like a water pot, on the mouth whereof was the character of this letter S. ſignifying perhaps theſe words concerning the ſame Dutcheſſe: *Solã ſæpe ſeſeipſã ſollicitari, ſuſpirareq;*, that is, being alone ſhee accuſtomed to mourne and to ſigh with her ſelfe, togither with theſe words ſubioyned, *Nil mihi pre-*

terea:

terea: Præterea mihi nil. Which is, nothing remaineth to me, nothing haue I more. The which emblemes with the like inſcriptions, are to be ſeene deſcribed in many places in the Franciſcan friers church at Bloyes, and in the ſame Dutches chappell, where ſhe lieth buried in a tombe of braſſe, and alſo in the porch or entrie on euery ſide of the quire of the ſame church.

Pour vn aultre non.
To none other.

Andreas

Andreas Lauallus the french Admiral, was wont to giue for his enſigne, a burning Ore, which is yet to be ſeene in the ſuburbes of the cittie Melus. It is alſo a ſignification of feruent and dutifull zeale, towards the king and countrie, and eſpecially in that iourney that they tooke by ſea through the great Occean.

Fata viam inuenient.

Fortune ſhall ſhew the way.

This ſimbole of the Labirinth, which the Lord of Boiſdaulphin, archbiſhop of Ambrune vſeth, may perchance ſignifie, that we are lead by the grace of God to finde the way

way that leadeth to eternall life, the ſame giuing the thread as it were of his holy precepts into our hands, which when we haue once taken hold of, and do follow, we turne away from the dangerous wandrings, and feareful by wayes of this world.

Quid non mortalia pectora cogis?

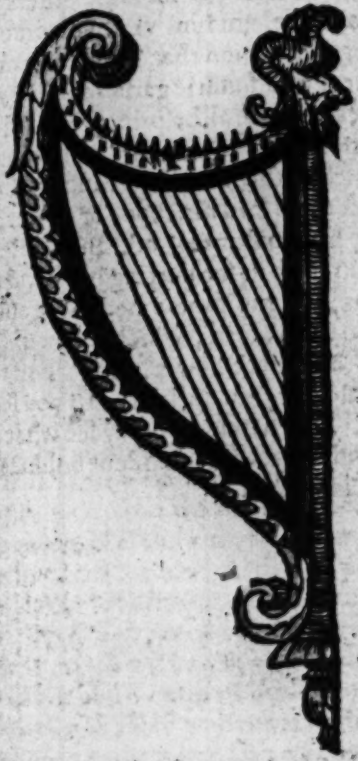
Filthy loue conſtraineth men to commit all wickedneſſe.

Cleopatra taking it grieuouſly, and alſo in great diſdaine that Marcus Antonius ſhould make triall ſo oft of her loue, vpon a time Plinie.

at a banquet and merrie meeting, whether it were to giue him occasiō neuer to be distrustfull any more after, or for some other cause, she began to delight him verie voluptuously, after her old fashion that she vsed: namely, with diuers and sundrie garlands of flowers, whose leaues were all besprinckled with poyson. Some of the which she wearing vpon her head, picked them out and bruising them a little, cast them into his cuppe or goblet, perswading him to drinke it off. But whileſt he was about to do it, she putting her hand to it, said thus, Oh my sweete heart Antonius, I surely am the woman, which if I could liue without thee, haue now a iust occasion to do that, which by your curious trials you seeme to feare. And hereby we may see what may be the audacitie, and impudent boldnes of a shameleſſe woman.

In

In ſibilo auræ tennis.
In the muttering of the gentle aire.



Muſicke

Muſicke is of it owne nature an enimie to melancholy, and therefore is able to qualifie any furie that riſeth of a vehement melancholie. Wherefore ſhe is able alſo to driue away heauines, and dulneſſe, which proceed of blacke choler, being ouerwhelmed and ſuffocate with flegme. With the which one hath recorded that once he ſaw a man ſore troubled, and ſo ſound and faſt on ſleepe, that you could by no meanes get a word of him, but onely by a harpe ſounding in his eares, at the pleaſant harmonie whereof, he lifting vp his head, laughed, & anſwered to their demands. Which thing is an argument that there is no ſmall affinitie betwixt Muſicke and the ſoule.

4. King. 2 Elizeus the prophet hath plainely declared the ſame vnto vs, when to call againe his propheticall ſpirite, and to make ſupplication to God for a remedie of his people that then were like to periſh with extreme thirſt, he commanded one that had ſkill to play on the harpe to be called for vnto him, and in that ſort obtained at the hands of God that which he deſired in his prayers, and ſupplications.

1. King. 17 And what ſay you to Dauid the Muſitian, who is now dead & rotten? Did not he comfort and recreate King Saul, his ſoule being vexed with an euill ſpirite, when as, ſo long as he

he played vpon his harpe, the wicked ſpirite left to moleſt him. Therefore this conſonant muſicke hath a certaine diuine grace in it, for as much as it doth not onely reſtore helth to bodies that are ſicke, but alſo ſtireth vp the ſoule to contemplation, comforteth the ſame, and maketh it heauenly as it were: wherefore it is an enimie euen to the verie diuels, which doubtleſſe are nothing elſe than deſperation, deiection of the ſoule, feare, and an obſtinate deſolation. Finally, as in Muſicke of different voices there is made tunable muſicke, ſo of men alſo that are of one minde there may be made a conſent of contrary natures and manners, which God accepteth aboue all other things that may be obſerued or kept.

Finem transcendit habendi.

He passed the ordinarie meanes of getting and possessing riches.

The wicked couetousnesse of Calephas Baldacensis chiefe bishop of the Mahomets law, wrought a verie euil end for himselfe: for being taken in wars, Haalon prince of Tartaria, commanded him to be handled according to his insaciable greedinesse: that is, that insteede of his daintie dishes nothing should be set before him, but platters and other great vessels full of gold, and as oft as these things should be brought before him, his ministers should deride and scoffe at him with these words, Take, eate that which thou hast alwayes desired, and loued, take and fill thy belly.

Her

Heu cadit in quemquam tantum ſcelus.

Did euer like puniſhment light vpon any.

Thus

Cœlius. Thus the young innocent virgins ſuffered ſore puniſhment for the wicked factes that their father Dioniſius Siracuſanus Tyrannus the younger had committed. For the Locrians when they had driuen their father Dioniſius out of the kingdome, reuenging his cruelties for the deflowring of their citizens daughters, and wiues, permitted his daughters being yet yong tender virgins to be raviſhed of as many as woulde: and at the laſt, hauing no regard of their innocencie, but with a barbarous and ſauage crueltie, purſued them to death, by driuing ſharpe needles, or pinnes vnder the nayles of their fingers, with ſo great paine, and torment, as neuer before, nor ſince was heard of the like.

Pressa est insignis gloria facti.
The glorie of his noble deede is recorded in writing.

Iulian the Apostata sometimes Emperor of Nicomedia made a publike decree, forbidding the Christians the vse of schooles, and administration, or gouernement in the common welth, which S. Iohn the Martyr perceiuing to be ioyned with the destruction of Christian religion more then any kind of tyrannie, or punishment that could be deuised, openly pulled it in peeces, and tore it. By which action of his we are taught that there ought to be no threatning of mans inuention be it neuer so great, so fearefull, that it should constraine or make our conscience to shrink or dissemble any thing.

Cele

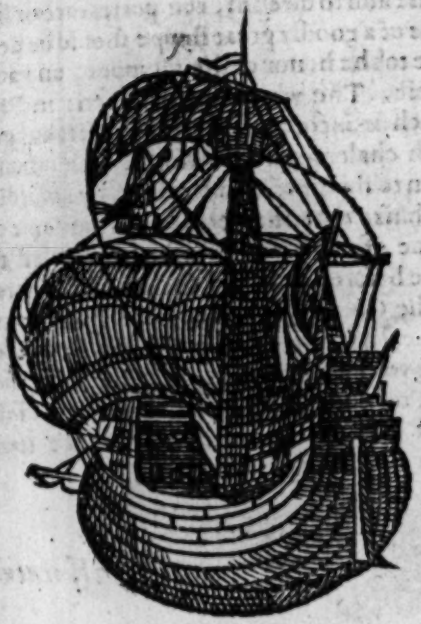
Cedo nulli.

I giue place to none.

Erasmus Roterodamus vsed for his sim- T. Liuius.
bole the image of Terminus the God of the Romanes, which neuer gaue place to Iupiter himselfe, for the which thing Caruayalus a Franciscan frier found fault with him. Laying

it to his charge, and obiecting it as a thing done too arrogantly of Erasmus, for that he thereby signified that he woulde yeelde to no man on earth in anie point of learning: although that sentence indeede may be vnderstoode of death, which is the last or vttermost bond or limite of all things, which no man is able, or by anie meanes may escape, or flie from: with the which answere Caruayalus was satisfied and contented.

En altera quæ vehat Argo.



There was in ancient time a nation of the Franques, or French that were verie cunning shipwrights, and much exercised in that art, if we shall beleeue Latinus, Pacatus, Sidonius, Apollinaris, & Beatus Renanus. And it seemed good nu-

L. Pacatus. S. Apollinaris. B. Renanus.

good to that nation, that in what region so euer they chose them a place to build them a cittie and to dwell in, the portrature or simbole of a goodly great shippe should be dedicate to the honor of their shippes, and antiquitie. The which thing Lutetia in Paris which is incomparable by that famous gift, hath chalenged to it selfe by ancient name euen to this day. Neither is it any absurditie Method. to thinke that they borrowed the same custome of the Gepides which also vsed the same before, and were verie famous thorow all the Germaine Ocean? The Troian nation perchance comming thither from their long voyage on the sea, after the subuersion of Troy, from whom it is thought of the most part, the nobilitie of France tooke their beginning and originall.

Insperatum

Insperatum auxilium.

Helpe vnlooked for.

Marcus Valerius a Romaine, fighting a combate on a time hand to hand with a certaine aduersarie of his, named Gallus, ouercame him by the aid that he had vnlooked for. For it chanced that a rauen houered a prettie while ouer his head peece, and at the last T.Liuius Plinie. A.Gellius

last lighting on it, so pecked and smothered his enemies eyes that Valerius at the last ouercame him. Whereupon this Valerius was named of the same rauen Coruinus: although if you respect the victorie it selfe, he can not chalenge the same to him selfe by his owne manhood, but by the prouidence of God. Yet neuertheless Augustus Cesar caused a monument to be erected to the same Coruinus, on the top of whose helmet sat the rauen, for a token of so worthie an exploit.

Tutum

Tutum te littore ſiſtam.

I will ſet thee ſafe vpon the ſhore.

Heb. 6. We haue referred to this place the signe of the anker, in token of the hope of our saluation in Iesus Christ, who is our most certaine and sure refuge, and to whom we are to flie in all extremities. True it is, that Seleucus king of Siria vsed the portrature of an anker in his signet: but this he did for that cause onely, Appian. for that the southsayers and wise men had told hold him, the anker did represent or signifie his kingdome. Moreouer, Titus the Emperor vsed the same cognizance, but in another respect, as afterwards we will declare elswhere. Finally, manie Admirals haue vsed and do to this day vse the same in token (as it should seeme) of their office, and authoritie in the common wealth.

Qui

Quò tendis?

Whether goest thou?

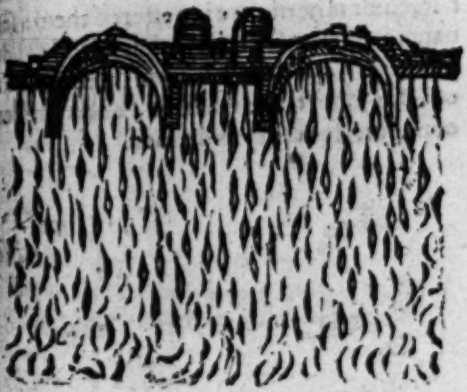
Besides

Besides other discommodities which the
Iames 3. tongue bringeth with it, Saint Iames saith the
same is tipped with poison, and bringeth
death, comparing it to the sterne of a ship,
by which the whole vessell is ruled and go-
uerned. Which sentence agreeth with the
opinion of Bias, to whom Amasis king of E-
gipt sente a whole beast on this condition, that
he shoulde sende to him againe the best and
the woorst peece therof, who sent the tonge
onely. Seeing then that that part of the body
is of such great moment, it is no maruel if na-
ture haue compassed it in, with hedges and
pales, as it were with double gates, which we
must neuer vse to open without the consent
of reason and wisedome going before, &c.
where the tongue goeth before premeditati-
on, the entrance into these gates is a fearefull
thing, & the going out both dangerous, and
vnfortunate.

Petrosat

Putrescet Iugum.

The yoke of bondage shall rot away.



The prophet Esaie propheſying that the freedome of the ſpirite ſhoulde bee reſtored by the comming of Chriſt, ſaith, *Computrescet iugum à facie olei*, that is, al bondage or ſeruitude ſhal flie away before the annointed of the Lorde, which is Chriſt, by whome the children of God increaſing and going forward in the loue of God, & the obedience of his commandements ſhalbe releaſed & ſet free from the ſeruile bondage and yoke of Esay.10.

the

the law. For in this ſpirituall Iubiley the ſal-
tie are abſolued from their ſinnes, and their
debts are pardoned, the proſcript and ban-
ſhed are permitted to returne to their coun-
trie, their inheritance is reſtored them: ſer-
uants, that is to ſay, thoſe that are ſold vnder
ſinne are ſet at libertie, and by the benefit
of Ieſus Chriſt, the true oile, and ointment
of mercie, felicitie, and grace.

Nec fas est, nec posse reor.

It is neither law nor can be I suppose.

Not whosoeuer is in bands or prison, but Actes.12.
he that is intangled in vices and sinne, is to be
iudged a bondslaue. For albeit Peter the Apo-
stle was kept in Herod his prison, bound with
two chaines, yet by the ministerie of an Angel
his chaines fell from his hands, and he esca-
ped, passing throw the iron gates, which by
the wil of God (which by no mans deuise, nei-
ther can, nor ought to be impugned) opened
of their owne accord, and gaue him passage,

Semine

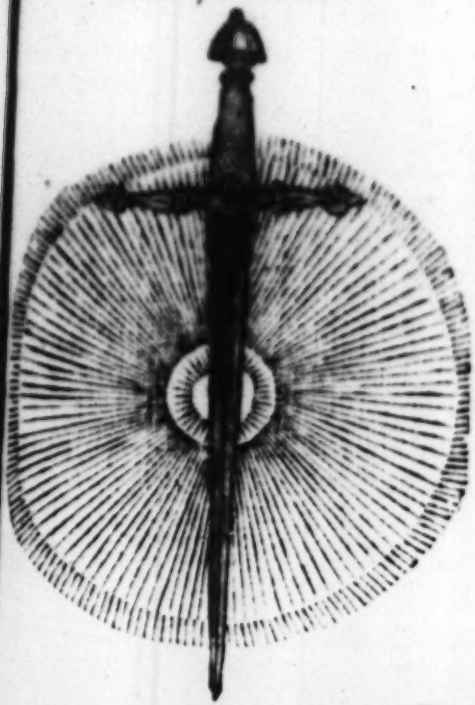
Semine ab æthereo.
From the heauenly seede

The same earth which swallowed vp Core, Dathan & Abiron with the rest of ỹ troublers of the priesthood & ministery of Aarō appro-
Numb. 16. and 17. ued the same thing in the Leuitical tribe, and that not without a misterie, whilest ỹ amongst the rods of the Israelites erected in the taber-
nacle

[illegible]ck of the Lord, the second day the rod of [illegible]aron onely budded, & bare fruit or Almons.

Ventura desuper vrbi.

To fall [illegible]

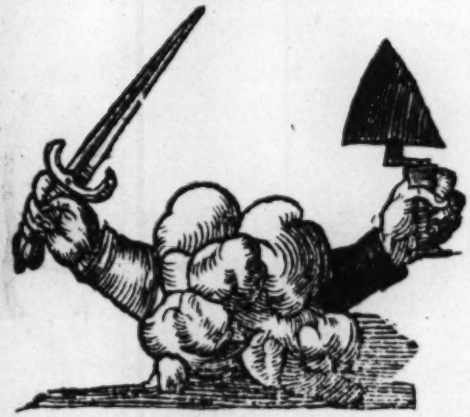


The

Ioseph. Egesipp. The miserable destruction of Ierusalem by the Romanes after the passion of Christ, was forechewed before by manie wonders & signes, especially by a firie commet appearing in forme of a sword, and hanging ouer the steeple for the space of a whole yeare together: shewing as it were by this signe, that the iustice of God would take punishment of the wicked nation of the Iewes by fire and blood, for their great impietie and wickednesse: which thing not onely came to passe, but also most raging famine tormenting them, there was found one who killed and eate her owne child.

In

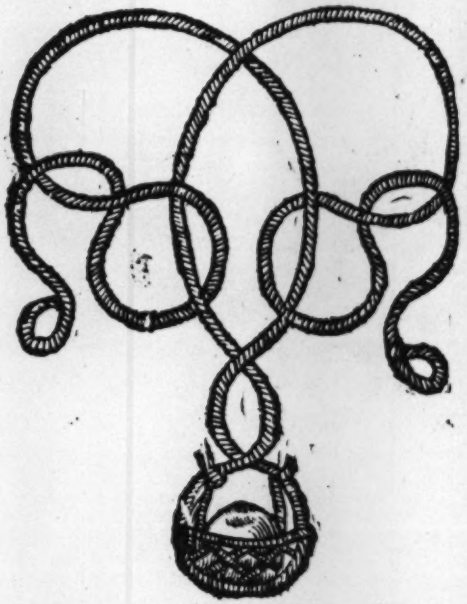
In vtrumque paratus.
Readie to both.



The Iſraelites after their returne from the captiuitie of Babilon, taking in the one hand a trowell, in the other a ſword (ſuch were the continuall troubles of their enimies) built vp the wals of Ieruſalem. Which thing in a miſterie did repreſēt the miniſters of the church of Chriſt, who are bound to inſtruct the ignorant, and to bring againe thoſe that do erre in the faith (which are very ruines in deed) & to fight manfully with the ſword of Gods word againſt the enimies thereof, which are vices and ſinne. 2. Eſd. 4.

Vindice fato.

Destenie being reuenger.



2. King. 17 Dauid being a little child, but armed with grace from aboue, feared not to enter combate with the great and fearefull giant Goliah: neither would he put on the armor of Saul,

Saul, but contenting himſelfe with a ſling and fiue flint ſtones, ouerthrew this monſter, and triumphed ouer him. In like manner that we may ouercome that fearefull and dangerous enimie of mankind the diuell, the onely weapons of a ſtable faith, firme hope, and conſtant affiance in the merites of Chriſts paſſion and death are enough.

Nil ſolidum.

No thing is firme or continuall in this life.

At the time of the creation of the biſhops of Rome, when according to the cuſtome, he that is nominate Pope entreth into S. Gregories church (wherein many of the Romiſh biſhops

shops are buried, the master of the ceremonies goeth before him, carrying in his hands two reedes, tying to the top of the one a burning candle, which flaming he putteth to the other, whereto are tyed hurds, or flaxe, and so burneth them both, saying these words three times togither, Oh holy fathers, so passeth the glorie of this world.

Vtrum lubet.
Whether pleaſeth him.

Clubbes

Clubbes, or battes compaſſed about with Oliue branches, being a ſigne as wel of peace, as of warre, may be giuen to thoſe, to whom we giue the choiſe as well of the one as of the other. Which thing our anceſters portrayed with a white wand, ſuch as Ambaſſadors vſe to carrie that intreat for peace; and a ſpeare adioyned, as the Romanes did to the Carthaginians, or elſe with two ſpeares, the one whereof had his point tipped with ſteele, the other blunted with a knobbe of wood on the end. A. Gellius.

Agere & pati fortia.

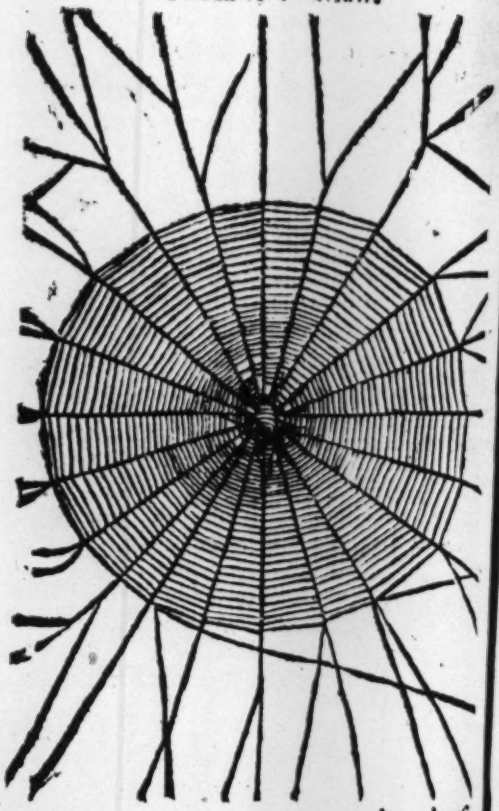
To do and ſuffer great things.

C. Mutius

C. Mutius when in ſteede of Porſena King of the Hetruſcans, who had beſieged Rome, he had ſlaine the kings ſecretarie, was ſo angrie with himſelfe that he thruſt his right hand into the fire which he had made to ſacrifice withall. Liuius lib. 2. Valerius.

Lex

Lex exlex.
The law, or outlaw.



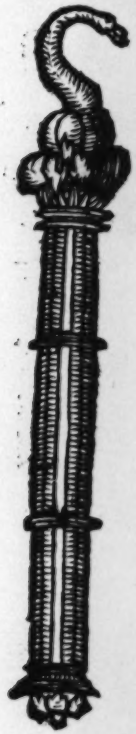
Anacharsis

Anacharsis the Philosopher compared lawes to cobwebbes, because they troubled & oppressed the little flies, and such small volatiles, but neuer touched the great ones. Which thing we see to be too true in iudgements now adayes, whilest the mighty are fauoured, and the poore and meaner sort taxed, and seuerely handled. Valerius the great

Tutus

Tutus ab igne ſacer.

Being holy I was ſafe from the violence of the fire.



Livius

Lituus being a crooked ſtaffe, whereupon the ſouthſayers ſate when they deuined of things to come, which Romulus vſed inſteede of an Iuorie ſcepter, periſhed not in the middeſt of the flame at Rome, but was found ſafe and ſound in the middeſt of the ſame. Plutarch. Valerius the great.

Parce

Parce Imperator.

Pardon me moſt noble Emperor.

Appian. M. Sceua a moſt valiant knight of Iulius Cæſars, in that battaile which he fought againſt Pompey, loſt one of his eyes, and had his body thruſt thorow ſeuen times, his ſhield was found alſo to be pearced with a hundred Cæſar. and twentie darts. And (as Cæſar himſelfe reporteth)

reporteth) notwithſtanding that his ſhield was ſtrooke thorow 230. places, yet he kept the gate ſtill, and the entrance, which he had taken vpon him to defend. And whileſt he went in the foreward of the battell in France and fought hand to hand with his enimies, his hippe being ſore hurt, and his face bruſed with great ſtones, his helmet, and his ſhield broken, and fallen out of his hand, and his ſword ſhiuered in diuerſe peeces, and being armed with a double breſt plate, with great boldneſſe caſt himſelfe into the ſea, and by ſwimming thorow the waters which he had made redde with the bloud of his enimies, he came to his owne men. Whither when he was come, as ſoone as he perceiued himſelfe to be vnarmed, which by the law of armes was forbidden, he cried out to the Prince (for he truſted not yet to ſo many dangers which he had ouercome.) Oh noble Emperour forgiue me, I come to thee vnarmed. This was the vertue and manly proweſſe of Scæua, wherefore for a reward, he was preferred to the dignitie of a Centurion. Sueton. Valerius

Exercit

Euertit & æquat.

It breaketh in peeces and maketh euen & ſmooth things that be rough.

Froſſard. William of Henaut Earle of Oſtreuant, ſonne of Albert duke Bauaria, Earle of Hanaut, Holland, and Zeland about the yeare of our Lord, 1390. carried in his ſtandart the

the picture of a harrow of golde, which he ſhewed in the warres and hoſt of the chriſtians to the city of Barbarie called Aphrodiſin. For euen as the harrow doth breake in ſunder the hard clods of the fieldes, ſo doth a good prince with the equitie of his lawes and ſtatutes reſtraine the wicked, rebellious, and ſeditious, with thoſe that oppoſe themſelues againſt his authoritie and office.

Vlteriùs tentare veto.
I forbid to attempt anie further.

Before the comming of Christ, the Pagans and heathen Gentiles had the truth of the mysterie of the trinitie reuealed vnto them, as it was propheſied of the God of the Sabines, whom they called *Sanctum Fidium* holy, and truſtie, and *Semipater* halfe a father. They carried him into the citie, affirming that hee conſiſted of three names, when in deede he was but one. And although there was a temple conſecrate to that trinitie on

Iond. Fla.

tie on Quirinal hill, yet carried it the name but of one onelie. And of ſuch great eſtimation was that three fold image, that in al ages it had the ſoueraigntie, where vnder was figured the trinitie of the Godhead in one vnitie, to wit, *Deus fidius*, which was the middeſt God. Thus the nation of the Sabins was moſt religious, and therefore haue they purchaſed them a name accordingly. Neither is it to be doubted, but that the olde Gentiles to whom religion was more acceptable, had greater light and knowledge of the true faith. Plinie.

Seruitus libera.

Free ſeruice.

Exod.21. Deut.15. The rigor of Moiſes law towards ſeruants was ſuch, that he who had fulfilled the exact time of his bondage, a choiſe ſhould be giuen him, either to be ſet at libertie, or elſe to be bondman to his maiſter as long as he liued. If the ſeruant chooſe to be bonde, his maiſter ſhould bore his eare with an alle, & that was called free wil ſeruice. The ſame ought euery chriſtian man to do, who, as it were a free ſeruant vnder the law of grace, ought to offer his eare to God, that he may make it capable, & obedient to his commandements. This great

benefit

benefit is to be imbraced of all men, which thing the Pſalmiſt ſemeth to inſinuate in this place, where he ſaith, thou haſt bored or made readie my eares. There are others that interprete the place of Moiſes otherwiſe, that ſuch voluntarie bondage, did ſignifie thoſe that giue themſelues wholy to earthly pleaſures, reſeruing no time to amendement, nor yet euer ſeeking to redeeme themſelues into the libertie of the ſpirit of God (which is our ſeruice by faith in Ieſus Chriſt) wherefore their eares doe ſignifie perpetuall calamitie and miſerie. Pſal. 39

Sic terras turbine perflat.

So he troubleth the earth with whirlewindes.

God our creator (as Saint Peter, Iames and Luke doe witnes) doth reſiſt the proude, the high minded, louers of themſelues, and the arrogant, but giueth grace to the humble and lowlie. Wherein he ſeemeth to imitate the lightning, which leaueth vntouched thinges that are low, and ſtriking thoſe that are loftie and

1. Pet. 5
ames. 4
uk. 1.

and high, as Horace in theſe wordes beareth record.

The pine apple tree is toſt with windes,
and haughtie turrets ſoone do fall,
The lightning eke doth fiercelie beate
the mountaines high and tall.

Alſo Ouid.

Enuie doth often ſoare aloft,
and windes beate places hie,
And lightnings eke aſſault the place,
that mounts vp, to the skie.

Vel in ara.

And that on the holie altar.

Galeatius Marie duke of Milan, the ſonne of Francis Sforce, was of ſuch effeminate & libidinous diſpoſition of minde, that he offered violence, & defiled honorable matrones, and chaſt virgins. Which extreame wickednes made him ſo odious both to his owne nation, & to ſtrangers which were ſubiect vnto him alſo, that in the ende it grewe to be his deſtruction. For one Andrew Lampugnan of Milan

Milan a courtier with the assistance of two of his companions, grieuously offended at him (especially for the intollerable oppression, which the said duke had vsed against a certaine abbot his brother, and that in the abbey or monasterie) conspired his death. Which conspiracie after that Lampugnan had once conceiued in his minde, fearing to set vpon the prince, or to smite him, whose beautie, comelines and maiestie, danted and appaled him, inuented a way, whereby he might both persеuere, & also bestrengthened and confirmed in his purpose: to wit he caused an image of the duke to be ingrauen verie cunninglie in a table, whereunto, as often as hee came, hee thrust his sword thorow it, hauing vsed this policie a while, he was greatly confirmed to performe the deede: and entetering the church with the rest of the same conspiracie, he meeteth the duke, garded with a great traine, as it were to salute him, and giuing him three great woundes in the bellie, he slue him. Thus died this miserable and wicked prince, who considered not the saying of Claudian, that neither watching by night nor garding by day of troupes & bands of men keepeth not the person of the prince so sure as loue doth. And truly our God a iust

God

Cicero. Dionyſius the tyran being king of Sicil… eminent … vpon a time perceauing himſelfe to be exces… thought … dingly praiſed of a certaine thraſonicall pa… the beaut… raſite, Damocles by name, for his great riche… the dainti… coſtly ornaments & the like, accounting him… odours, a… happier then any man that liued beſides, b… feare, … anſwered the flatterer after this manner. D… ſuch dang… mocles, quoth he, ſeeing that our fate doth… perilous … like thee ſo well, go to, wilt thou make tri… him. In … of our happines, and taſt of our fortune. Fe… iently, t… ſir, ſaid the other, if it pleaſe your grace wi… there was … all my heart. Wherupon the tyran comma… came de… ded a chamber to be prepared for him, th… his to the … poſtes and bedſteads gliſtering with gold, t… er the ne… cupbordes, and benches furniſhed with v… were in … ſels of ſiluer curiouſly wrought, and you… men of an excellent beautie ſtanding abo… the table brauely attired, as it were readie… obey Damocles commaundement. Ther… were alſo oyntmentes, corolles, garlandes … floures, and other fragrant odours. The… ble was furniſhed with all kind of dainties, … as Damocles thought himſelfe to be in t… top of all felicitie, vntil at the laſt, the tyr… commanded a naked ſworde to be hanged … a ſmall haire or thread, ouer the flatterer… head, the point thereof touching his neck… where he being admoniſhed, and fearing th… emine…

minent danger, lothed that which before he
ought to be the chiefeſt happines, deſpiſed
the beautie of the young men, and diſdained
the dainties, the golden veſſels, corols, ſweete
colours, and elſe whatſoeuer. And being full
of feare, beſought the king to ceaſſe from
ſuch dangerous ieſting, & praying that ſuch
perilous felicitie might neuer happen vnto
him. In which thing the tyran ſhewed ſuffi-
ciently, that there was no felicitie, where
there was continuall feare, and anguiſh of ex-
treame deſtruction. Eſpecially if we referre
this to the ſword of Gods iuſtice, hanging o-
uer the neckes of the wicked and vngodly, as
it were in a moſt ſmall and ſlender thred.

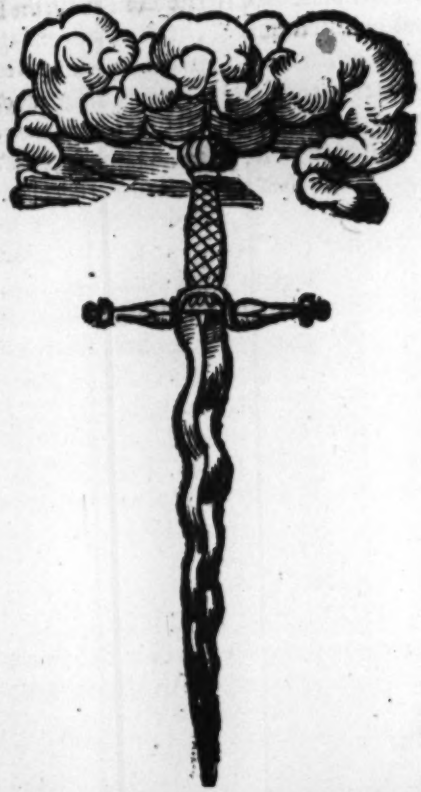
Satis

God of reuenge hath commended to vs ami-
tie, friendſhip and peace one with another,
which whoſoeuer doth breake and violate, e-
uerie where, and to the laſt breath the Lord
will puniſh him.

Calitùs

Celitùs impendet.

The ſword of Gods wrath hanging ouer our heads.



Satis.

Enough.

Heraclitus willing to insinuate the Athe-
niens, that they ought to be content with the
liberall gifts of nature, and that they ought
to

line together in peace and tranquillitie, if they were wiſe, caſt meale with his hand into a glaſſe full of water.

Vis eſt ardentior intùs.

The fire that burneth inwardly is more to be feared.

As the fire being kindled in the middeſt of a hollowe and drie ſtocke, bringeth great and incuitable daunger by reaſon of the ſecret burning within: So a citie ſette on fire with ciuill diſſention, and ſedition, thorow

thorow the ſecreat treaſons of the citizens, bringeth a fearefull danger, which cannot be eaſily remedied without great loſſe to the common welth. This allegorie may well be compared to ſecret loue, which burning inwardly doth bring great griefe and anguiſh to the minde, and oftentimes deſtruction it ſelf.

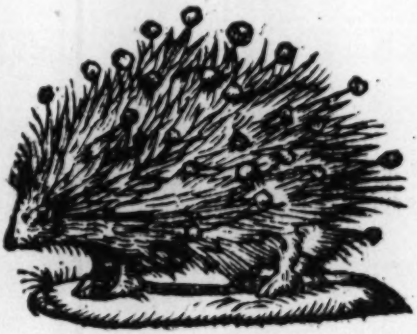
Premitur, non opprimitur.
Preſſed, not oppreſſed.

3. King. 3. The Emperor Galba (following in a manner the example of Salomon, who tried the affection of the mothers towardes their children) when there was ſuite in the lawe commenced touching the propertie of a certaine

certaine beast, with verie slender and weake reasons & witnesses on either side, commanded that the beast should be carried blindfold to the place where he was wont to be warred, and vncouering his eyes, to whomsoeuer he went voluntarily to be his owne for euer. Sueton.

Magnum vectigal.

A great reuenue.



The Hedghogge or Vrchin seeking his liuing verie carefully, if he finde any thing, he is not content to fil his belly ful, but tumbling himselfe vp and downe, and [illegible] his prickes abroad, gathereth [illegible] on

vpon the ſame, and ſo carrieth them into his dens and holes in the ground. Which beaſt teacheth vs, that it is not enough to haue large fields, and great poſſeſſions, except we vſe alſo both diligence to get, and ſparing of that which we haue got. This is a moſt ſure reuenue, and ſuch as both mightie, and rich men ought to follow, taking an example hereof from this beaſt, which vſeth ſuch care and diligence in getting of her liuing.

Ingeny

Ingenij largitor.

Neceſſitie the miniſter of pollicie

Plinie.

Neceſſity is the chiefeſt thing that ſtirreth men vp to practiſe ſubtilitie and craft: which thing the rauen (whereof Plinie ſpeaketh) hath ſufficiently procued, who laboring with thirſt, and ſpying a veſſell wherein was ſome water, but ſo deepe as ſhee could not drinke, ſhe filled verie craftely the veſſell with little ſtones, vntill the water which was in the bottome, ſwelled vp to the toppe, and ſo ſhe dranke her fill.

Vindicta trahit exitium.

Reuenge draweth with it deſtruction to him that ſeeketh to reuenge.

Both thoſe that are the authors of conſpiracies and thoſe that are acceſſaries to the ſame, do both of them deſerue puniſhment. The which thing we reade to haue happened to the 300 Foxes which Samſon ſent with fire brands tyed to them, into the fieldes of the Philiſtines. Iudges.15

Aequari panet alta minor.

The lower feareth the like lot.

T. Liuius Valer. the great. Tarquine the proud, desiring to make knowne his mind closely to his sonne being absent

abſent from him, and ſuppoſing it was not the beſt to reueale his intent to the noble man whom his ſonne had ſent to him, tooke him into his garden, as it were to walke, where he cut off with his ſtaffe al the higheſt heads of the Chesboles: By which act his ſonne vnderſtood, it was his fathers pleaſure, that the nobles, and eſpecially the Gabionits, ouer whom togither with his father he triumphed, and thorow pollicie exerciſed no ſmal authoritie amongſt them, ſhould be corrected and puniſhed with extreme puniſhment. And thus by this ſubtile deuiſe, Tarquinius ſeemed to inſinuate to his ſonne his bloudie ſentence, as though he ſuppoſed (as far as may be coniectured) that a prince ought to ſubdue his countrie, and make both it and all noble men elſe whatſoeuer ſubiect and obedient vnto him.

Ecquis diſcernit vtrumque?

Can any man diſcerne both?

The nature of a riddle or ſiue doth repreſent the good and honeſt, for euerie ſiue deuideth

uideth the good corne, and the profitable graine, from the vnprofitable: ſo in like manner both the good and the euill, haue knowledge to iudge and diſcerne betwixt the name and propertie of things, which the wicked do not, but heape vp euerie thing without the tidle or fiue of reaſon.

Hac

Hac illac perfluo.

I runne out on euery ſide.

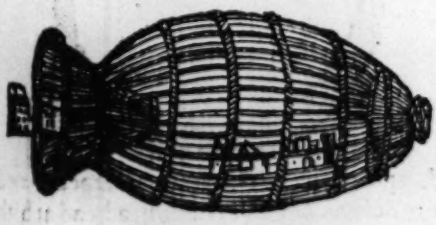
The Daniſh hogſhead as Poets do report, was ſo full of holes, & ſliffers, that whatſoeuer was powred into it, ran forth againe. Wherefore Plutarch, Terẽce, & other authors haue compared praters, ianglers, vngratefull perſons, and couetous men to the ſame: for that cla-

Plutar. Terence

clatterers or blabbers of their tongues cannot keepe any ſecrets, but vtter all, and more too: the vngratefull doth neuer thanke him that hath done him good, the couetous are neuer contented, nor ſatiſfied with enough.

Virtutis Fortuna comes.

Fortune a companion of vertue.

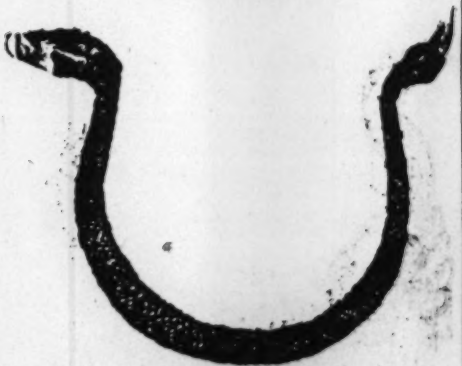


Certaine painters deſirous to gratifie one Timotheus duke of Athens, or elſe to flatter him for his great riches and power, purtrayed his image in ſuch ſort, Fortune giuing him ſleeping diuerſe cities compaſſed about with cordes, and ſundrie nets of thread. Which thing Timotheus tooke in euill part, perceiuing that they rather attributed his happineſſe to Fortune, then to vertue. Plutrarch writeth that it was done of thoſe that enuyed him in diſdaine, and contempt of him. Suidas. Plutar.

Prohibere

Prohibere nefas.

It is not lawfull to reſtraine her



Ariſtotle Plinie. Amphisbena a moſt ſtrange ſerpent found in the deſerts of Libia, hauing a head at both ends, to the end that ſhe may either bite and purſue her enimie, or elſe at her pleaſure run away. Which may be a figure of double faced traitors, and ſecreat domeſticall enimies, the danger of whom is ſo much the more to be feared, by how much the more truer it is, that Cicero. no peſtilence (as Cicero teſtifieth) is of greater force, than this kind of men. Of whom this prouerbe is wont to be vſed, in this ſenſe, In the one hand he carrieth a ſtone, in the other he ſheweth bread.

Tu decus omne tuis.

Thou art a renowne to all thy kinred.

Noble deeds, famous enterprises, and illustrious exploites brought forth the first beginning of true and ancient nobilitie, which thing the memorable example of Lisimachus the Macedonian doth proue, who is said to haue left to his posteritie a most notable monument of the valiancie and excellencie of his minde. For being cast amongst the Lions he Tro. Pomp.

by the commãdement of Alexander he thrust his arme into the mouth of the Lyon, & pulling forth his tongue, killed him. The king seeing the valiancie of Lisimachus gaue him great authoritie, and caused a cittie which he had built to be called by his name, Lisimachia.

Vsque recurrit.

It runneth togither againe.

Nature

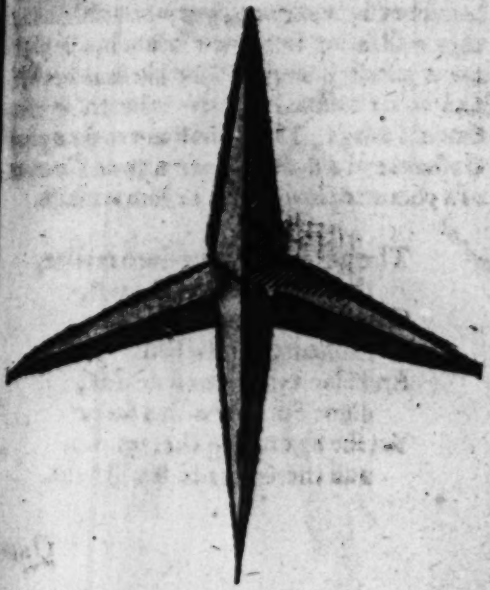
Nature which way soeuer it be wrested, will yet returne againe into his owne nature and proper condition. Experience hereof we haue in trees, into the which if thou graffe by art sprigges or twiges, or takest away the branches by violence, yet notwithstanding they will bring forth new branches in their owne naturall height. The like is in beastes, and other naturall things: whereof is risen that old adage, Thou canst not make a good Goshauke of a Bustard, nor a good Courser of a countrie clowne: for as Horace saith.

The pot a long time doth retaine,
the smell, and eke the tast,
Of liquor wherewithall it was,
beimeared at the first.
And albeit thou deest deuide,
dame Fortune with a furke:
Yet she againe togither runnes,
and there she needs will lurke.

Qui-

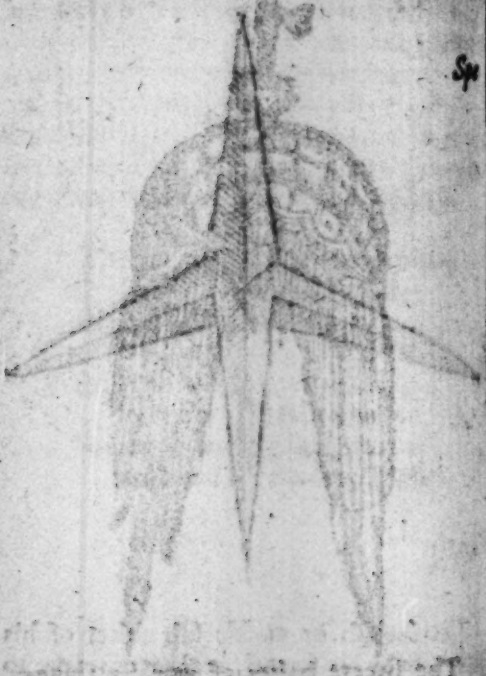
Cocunque ferar.

Which way ſo euer I be carried.



The ſhelfiſh or cockle fiſh either of his owne, or by his forme, is alwayes readie to hurt his enimie, becauſe which way ſoeuer he

falleth, he hath his prickes vpward; So the wicked and vngodly do continually hurt and oppresse with extreme miserie those with whom they haue to do.



Spe illectat inani.

The world delighteth vs with vaine hope.

The ſweete baites of worldly thinges if they be conſidered a farre off, do promiſe

great things to men, and lift them vp into a wonderfull hope, but if they be considered neere hand, thou shalt finde that they are nothing but meere vanitie and deceipt. Such be the snares of batfowlers cunningly framed to intrappe the poore birds.

Vlterius

Vlterius ne tende odijs.

Go no further for feare of Gods wrath.

The power of man, neither can, nor ought to attempt ought against the power of God, as it was reuealed to Valentinus the Emperor, who being infected with the hereſie of Gregory Nazianz.

the Arrians, after that he had writ with his owne hand many things concerning the prescription, and banishment of Basill, he was not able to make an end, his penne refusing three times to let downe any more inke. Notwithstanding he restrained not himselfe from confirming and ratifying his wicked law, and decree, before a great trembling invaded his hand, wherewith he being strooken, and conceiuing great feare withall, what so euer he had writ, he rent it presently.

Hac

Hæc conscia numinis ætas.
This age knoweth God aright.

About the raigne of Augustus Cæsar (as Plinie beareth record) there appeared at Rome a starre garland, or crowne round about the sunne, as it had beene of wheate eares, with circles of sundrie colours. Suetonius speaking of this wonder, remembreth but of one circle, like the rainebowe, compassing in the globe of ỹ same. But Dion following narrowly the description of Plinie, besides that strange Plinie. Sueton. Dion.

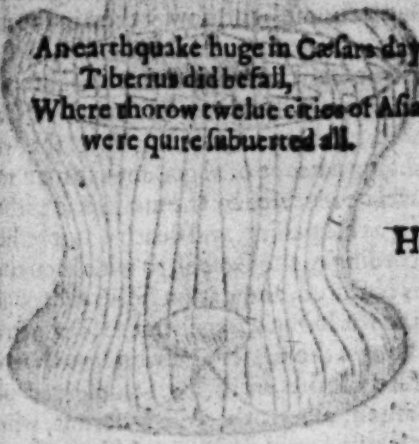
ſtarre which then appeared, and that vnaccuſtomed, affirmeth alſo that the light of the ſunne was darkened by reaſon of three other greater circles compaſſing it about, one whereof repreſented the forme of a garlād of eares. Dion addeth farther that the ſun gaue ſomwhat a dimme light, now & then in the night. But this is certaine, that our Lord Ieſus Chriſt the true light, and true ſonne of righteouſnes was borne in the dayes of Auguſtus Cæſar, whoſe birth and comming into the world, bringing a heape of al goodnes to man, might as wel be reuealed by the miniſterie of the angels, as his paſſion and death was foreſhewed according to the Goſpel, to wit, when the ſon was obſcured, and darkneſſe was throughout al the world. But it ought not to ſeeme ſtrange although the ſignes and wonders that went before Chriſts birth, were obſerued of the heathen, albeit otherwiſe ignorant, when as thoſe things which followed his paſſion and reſurrection were had in great eſtimation, to wit, the darkeneſſe being noted by Dioniſius Areopagita, whileſt that wandring thorow Egypt with Apollophanes his ſchoolemaſter, he ſtudied Philoſophie, & through the greatneſſe of his wit and knowledge, perceiuing the ſun to be darkned beyond the courſe of

Suidas.

nature:

nature: said, either the God of nature doth suffer, or the engine of the world is dissolued. Moreouer concerning the earthqnake before the resurrection of Christ in Plinie after the iust computation of yeares, we find these verses written and recorded. Plinie in his. 2. booke.

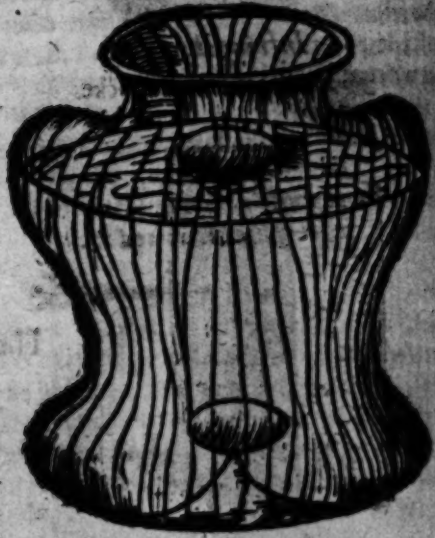
An earthquake huge in Cæsars dayes,
Tiberius did befall,
Where thorow twelue cities of Asia,
were quite subuerted all.



Hand

Haud fidit innare.

An egge being emptie ſwimmeth aloft.

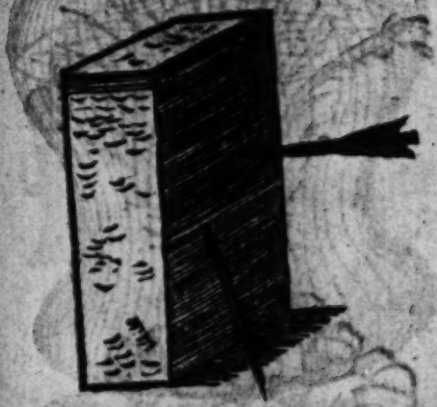


Plinie. Quintil. An egge that is new and full of iuyce being caſt into the deepe, ſincketh downe preſently, but a rotten one being caſt into the water ſwimmeth a loft. So by how much the leſſe wiſedome is in a man, by ſo much the more doth he bewray his folly by his ſelfe loue, and ambition. Vpon the other ſide, how much

the

the wiser a man is, so much the humbler, and quieter of minde he is, and far from all bragging, and ostentation.

Infringit solida.
He breaketh the rocke.



He that studieth to reproch, or to slander the godlinesse, or constancie of a wise man, the euil it selfe shal light vpon his owne head, euen as an arrow shot against a hard stone or rocke resulteth back againe, and hurteth him that cast it.

Sans

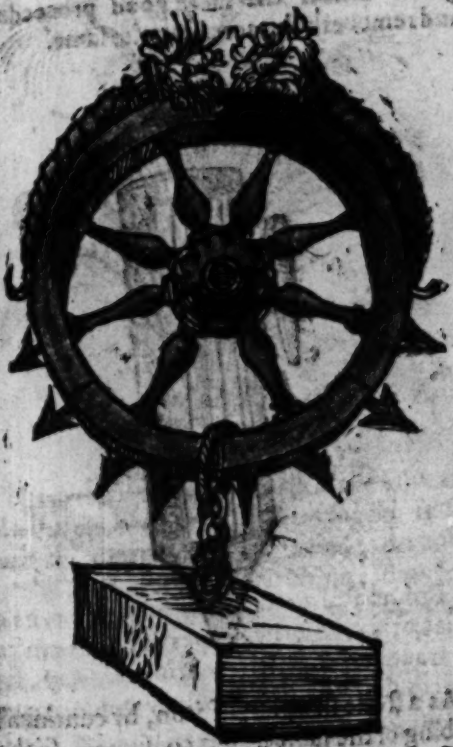
Sans autre guide.
Without any guide.

Brome ſtalkes or other boughes tyed to rules, or ſtacke vp by heapes of ſtones erected by trauellers to direct them in their way, ſignifieth that vertue is the onely guide to euerlaſting felicitie.

Fata

Fata obſtant.

Deſtenies do withſtand.

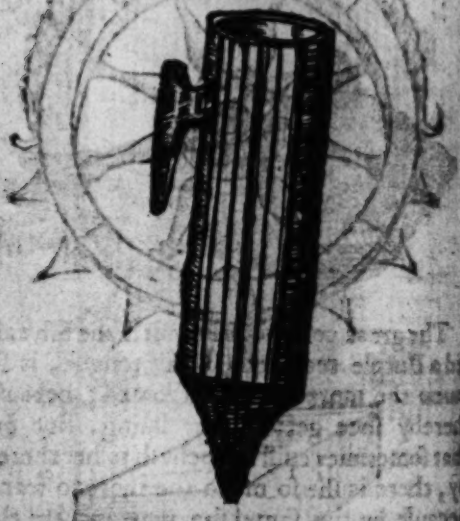


The

The getting of riches, and desired happi-
nesse is a thing verie hard, and vneasie to be
come by. Adde hereto, that pouertie doth
greatly hinder the same good proceeding,
and remoueth the accesse to the same.

Terit & teritur.

It weares and is worne.

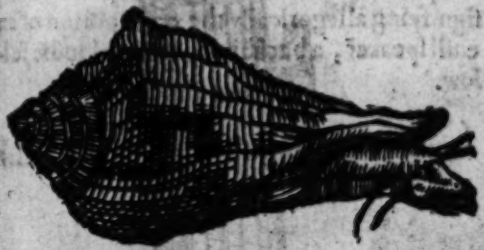


As a stone sharping of iron, by continuall
rubbing of the same iron is consumed, so the
wicked.

wicked, and he that followeth contention, vexeth and tormenteth himselfe, so that he may bring others to destruction.

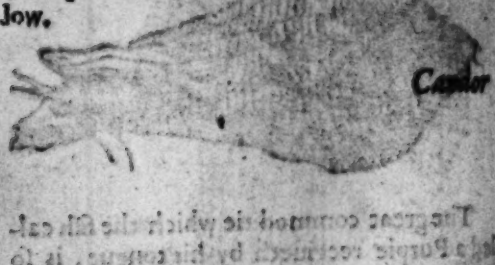
Sic præda patet escæ sui.

So her meat lyeth open to her own destruction.



The great commoditie which the fish called a Purple receiueth by his tongue, is so much the more to be esteemed, because thereby shee getteth her liuing. But for that sometimes euill happeneth to her thereby, there is she so much the more to feare, because by the same she may incurre the danger of death, and become a pray to the fishers. Euen so standeth the office or dutie of

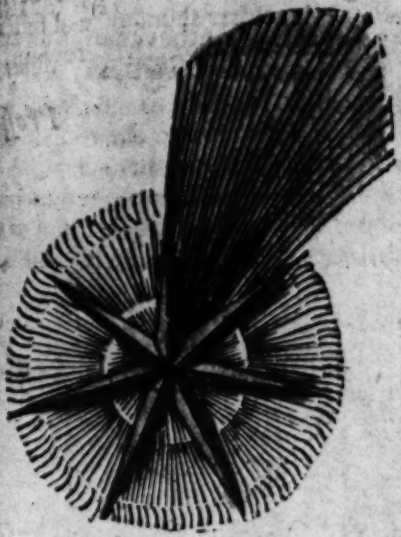
of mans tongue whilest it is wisely gouerned, it is a most precious iewell, contrarily, it being giuen to backbiting, cogging & lying, bretheth forth fearefull and deadly poyson: whereof it groweth that the common sort cal such a tongue *grandem linguam*, a brode or large tongue, or a blabbe tongue. Verie wel therefore is it compared to the tongue of a great purple fish, because there cleaueth to the palite of her mouth a purple, red humor, signifying allegorically the cruel poison of an euill speaker, a backbiter, and a bloodie fellow.



Candor

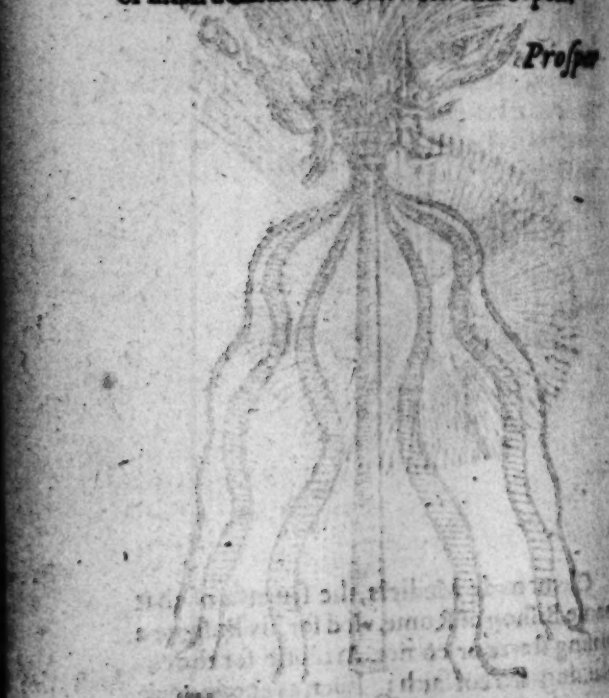
Candor illæſus.

Brightnes that cannot be annoied.



Clemens de Medicis, the ſeuenth of that name Biſhop of Rome, vſed for his Enſigne a blaſing ſtarre or comet. Ariſtotle for the explaining thereof ſaith: Euen as euerie newe Ariſtotle.

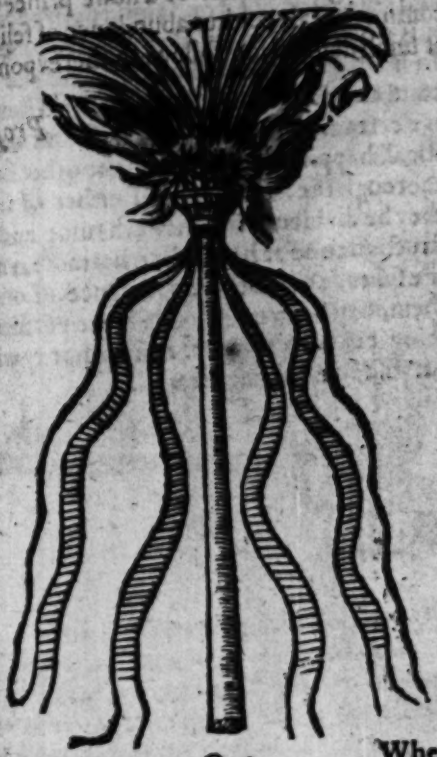
comet hath neuer heeretofore portended to men either prosperous succesſe and good fortune, or elſe some great hurt and detriment: ſo by the gouernment of a newe prince in a common weale, either abundance of felicitie or finall deſtruction followeth thereupon.



Proſper

Prosper vterque mari.

Both appearing together vpon the sea, is a signe of good lucke.



When two fires which our elders called by the name of Castor and Pollux doe appeare together, they foreshew a prosperous voyage and good luck, but if one alone doth appeare, it is a signe and token of euill lucke to insue: In like manner if the loue betwixte the husband and the wife doeth flourish in a house, it is a certaine signe of tranquilitie and domesticall happines. But vppon the other side, if thorough the frowardnes of either of them they be diuided, it foresheweth ruine and destruction to be at hand. Furthermore, vnder the solitude or onelie appearance of one of them, may bee vnderstoode howe perillous a thing it is, to haue riches and authority without wisdome to gouerne well.

Sic

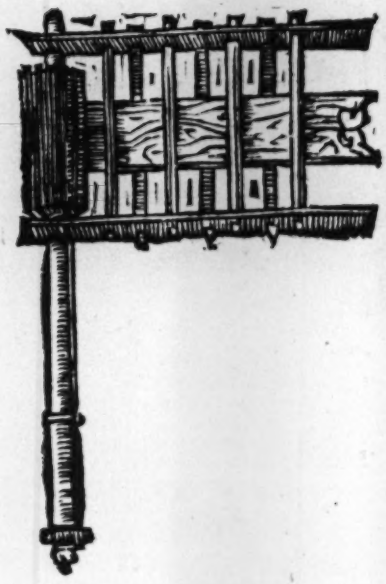
Sic ſpectandus fides.

So is faith to be tried.

The goodnes of gold is not onely tryed by ringing, but alſo by the touchſtone: ſo the triall of godlines and faith is to bee made not of wordes onely, but alſo by the action & performance of the deedes.

Sic violenta.

So violent.



Iangling and prating out of time, and to ſmall purpoſe, is very wel compared to the bluſtering noiſe of a whisking winde.

Terror

Terror & error.
Feare and terror.

It is to bee counted one of the chiefeſt pointes of a valiant Captaine, if he know to alter and chaunge daunger into vertue. As for example, If hee bee inferiour vnto his enemie in regarde of time and place, to conueigh awaie both himſelfe and

his arme from their violence and force by ſome kinde of deuice or pollicie, and making himſelfe ſeeme terrible to his foes, as Hanniball that noble Captaine did once, when to feare his enemies withall, he tied firebrandes to the heads of his oxen in the night ſeaſon.

Poco à poco.

By little and little.

The graſſe groweth and increaſeth vppon the ground, and yet no man can perceiue his increaſe: ſo honeſtie and vertue cannot eaſilie be perceiued but by example & practiſe.

Aemula

Aemula naturæ.
An enuious imitator of nature.

Diligence and continuall exercise doubtlesse is of such great force, that at the length it imitateth and matcheth nature her selfe

her ſelfe, which thing is verified in Domitianus the Emperour, who had ſuch ſingular skil and dexteritie in throwing the darr, that caſting two at a wilde beaſt, hit him vppon the forehead ſo cunningly, that the beaſt ſeemed to ſtande as though he had had two naturall hornes growing vpon his head.

Renouata

Renouata iuuentus.

Youth is to be renued.

The

The Gouſhauke is wont to prune her ſelfe, & ſet her fethers in order againſt the beames of the Sunne: ſo hee that will come to Chriſt our Lord, it behoueth him to put off all wickednes and ſinne, and tobe clothed with new apparell, and amendement of life.

Præpe-

Præpete penna.
With a ſpeedie wing.

The

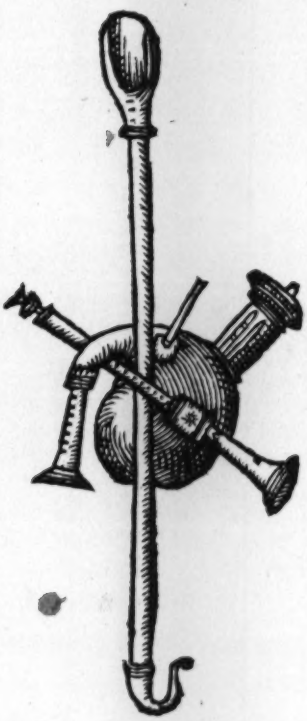
The picture of the ſpread Eagle, after the common opinion, began to be carried in Inſignes and ſtandardes after this manner. There happened diviſion in the Empire, and therefore was it tranſlated in Charles the great his daies, into the Eaſt and Weſt parts, (as Wolfangus Lazius hiſtoriographer to the king of the Romanes ſaith) in the dayes of Conſtantine the great, who of the common weale of Rome being one, made two, the one the Romane Empire, the other the Conſtantinopolitane Empire.

Attendite

The

Attendite vobis.

Take heed to your ſelues.



To

To eſtabliſh the ſtate of chriſtian re- Act.20.
ligion, and to preſerue the ſoundnes and in-
tegritie of the ſame, it ſhall be neceſſarie that
the faithfull preachers of Gods word by their
examples and liuing doe exercise their dutie
of preaching the worde diligently without
ceaſing.

To

Vsuit ad extremum.

The notch burneth to the laſt peece thereof.

Euerie ones loue and faithfulnes towards his prince ought to be moſt conſtant & firme,

and

and ſuch as may not bee ſhaken or extinguiſhed through anie force of winds or tempeſts nothing in, to wit, becauſe we ſeeme to keepe our watch rounde, that the more the windes blowe, the ſurer it keepeth fire burning ſtill.

Captiue libertè.

A captiue or ſeruile libertie.

The conſpirators of the death of Iulius Cæſar diſſoluing the Senate, carried through the ſtreetes in Rome a hat or cap vpon the point of a ſpeare, (which was a token of libertie and freedome) becauſe then it was a cuſtome to giue to Saints a cap or a hat, & to make them free: by this deuice ſtirring vp the people of Rome againſt the ciuill magiſtrates, promiſing them vndoubted libertie. But it fell out farre otherwiſe, for the ſame yeare all they were put to the ſword that were of that conſpiracie. Hereby it appeareth, that that licentious libertie to ſinne, which ſome ſuppoſe to be libertie, is mere ſeruitude and bondage. Appian.

The

Police ſouueraine.

A perfect common wealth.

To a perfect common wealth theſe two things be required, the pen and the ſwoorde, that is, councell and good letters in deliberating of affaires, and the ſworde in the execution of the ſame.

Superſtitio religioni proxima.

Superſtition is next to religion.

This is the ſtudie & practiſe of our ancient enemie the deuil, that as often as hee c̃meth to ſpred abroad any peſtilẽt errors or impiety into the world, ſuch is his craft & peruerſitie,

hee couereth it vnder the ſhadowe or name of truth, albeit his intent be nothing elſe but meere deceit, a counterfet iangling, and as it were, a bewitching of men. Which thinghe
it. Liuius. notablie brought to paſſe, when hee brought in the horrible ſuperſtiti on of diuination and ſouthſayiug, perſwading Priſcus Tarquinius the king, and the Romanes that Decius Nauius the augurer diuided into two partes a great rocke with a little knife.

De

De mal me paiſts.

I am nouriſhed in him that is euill.

The boxing glaſſe that Phiſitions vſe, which are ſaid to be windie, do ſuck vp and exhauſt the corrupt bloud: but the minde that is wickedly inclined, ſeeketh after nothing but that which is euill. Plutarch.

Fens

Fons inuocantis.

The fountaine of inuocation.

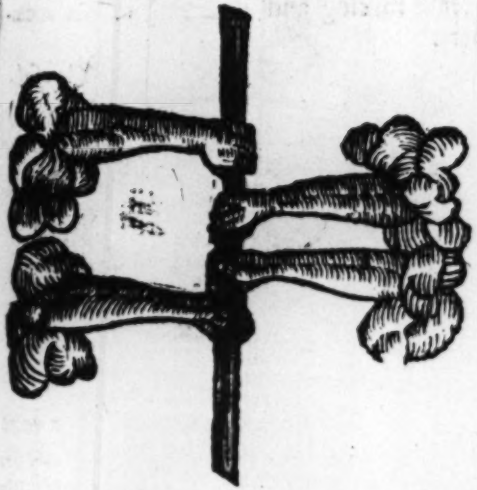
Sampſon ſometimes troubled or verie hard beſtead with a meruailous great thirſt, called for helpe at Gods hands, who preſently perceiued comfort or eaſe of water that iſſued out of the iawe bone of an aſſe, wherwith not long before he had ſlain a thouſand men. By which miracle wee are to learne that anie thing whatſoeuer, be it neuer ſo ſimple, is capable of ỹ grace of God, ſo that it be implored and deſired by his diuine worde, which is the true and liuely fountaine.

Iudg. 15.

Et

Et l'vn, et l'autre.

As well the one as the other.



When two men are fighting or contending together in what contention or exercise ſo euer, it cannot be with what excellencie or ſtrength or equitie either of them ſtriue, but that one ſide or other catcheth ſome vexation or trouble, if not harme: and ſo it fareth in euerie point with thoſe that contend

contend in the place of exerciſe, and in the handling of the ſtaffe, wherein they contend for ſtrength, where, no not the ouercommer himſelfe carrieth awaie the victorie without greate forcing and ſtrayning of his members.

Conſul-

Conſultori peſſimum.

Euill councell is worſt to the councell giuer.

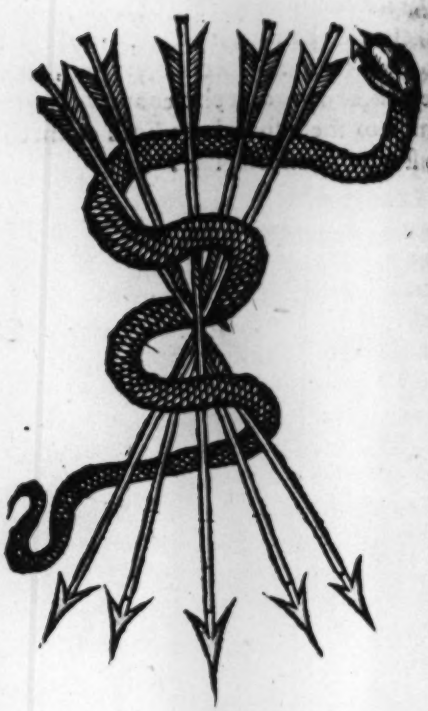
It

It is moſt certaine that the puniſhment which another deſerueth by committing of offence, doth alwaies returne vpon the head of the firſt counceller. Wee may daille ſee this in ſtandards & Enſignes of warre, whereby we muſter or gather ſouldiers together to their voiage, and in battell, arme our ſelues by them, as our guides againſt the enemie: for they abide the firſt onſet and renting in peeces. Nay rather the authors of battels and ſtrife in al diſſenſions and variances, are worthier of the ſorer puniſhment, and the lawes themſelues command, that ſeuerer puniſhment be inflicted vppon them, than vpon the fighters themſelues. And to the preſent purpoſe belongeth that which Aulus Gellius
Au.Gel. writeth of the wicked dealing of the Hetrurian ſouthſaiers. For they beeing called vpon by the Romanes, that they ſhould in open aſſemblie conſulte about Horatius Cocles image, that was ſtriken with lightning (as they were priuie enemies of the Romanes) after that they had decreed that the image ſhould be carried into a more deſert place, where the Sunne could not come to it at al to benefit it. When accuſation of this their deuice was made, and their falſhood and trecherie in this caſe made knowen, they were killed, & the

the image it ſelfe was tranſlated with a great deale more honor into Vulcans court or hall. Wherfore the young youth turning this falſe diuination into a more plauſible interpretation for the common wealth (becauſe, as good lucke woulde haue it, it fell out happilie for the common wealth) went crying vp & down the Citie, and in great choler as it were, broke forth into theſe ſpeeches: Euill councell is worſt to the councell giuer.

Vis neſcia vinci.

Force that cannot bee ouercome with force.



Plutarch

Plutarch writeth that Scylurus of Chæronea lying vpon his deathbed, offred to his 80. ſonnes one by one a bundle of dartes or arrowes, to be broken in peeces. The which when they went about to do, and could not preuaile, and had anſwered that it was vnpoſſible, their father vntied the bundle, and taking them euerie one out one after another, broke them with great facilitie and eaſe, teaching them thereby, that they were inuincible & vnable to be ouercome, as long as they continued in peaceable league, and quietnes togither, but if they were once drawne one from another by diſſention, and ſedition, they would eaſily fall into captiuitie, and into their enimies hands. That which Plinie noteth not much vnlike to this, might hither be adduced, of the ſtones of Scyrus lying in one of the Cyclades, which being whole, ſwome vpon the toppe of the water, but being broken, they ſuncke by and by. Therefore let this ſimbole of darts faſt ioyned togither in a bundle, and alſo of the forenamed ſtones ſignifie thus much, that leagues of what couenants ſoeuer are inuincible, if you vſe prudence for the band of the ſame. Plutar. Plinie.

Quis contra nos?

If God be with vs, who can be against vs.

Acts. 28. Saint Paul when he was in the Iland of Malta a Viper light vpon his hand, yet rece-

ued

ued he no hurt thereby (although the Barbarians thought otherwiſe) but thooke off the Viper into the middeſt of the fire, whereof we may ſee, that they to whom Gods mercie is readie at hand, nothing can hurt, or annoy.

Maturè.
Speedily.

Looke for what reaſon Titus Veſpaſian the Emperor in times paſt, vſed an Anker with a Dolphin fiſh for his cognizance or armes, for the ſame (as I thinke) Pope Paul the third vſed a Camelion with a Dolphin. Meaning thereby that the like ſlow celerity, or haſt making is alwayes to be kept in any manner of thing.

Lex publica Principis ignes.
A publike law is the fire of the Prince.

The

The burning firebrands which the Romaines were wont to carrie before their princes (as we may ſee in moſt of the monuments and coynes of ancient kings, whereof Herodian maketh mention, where he writeth of the diuination of Gordianus Cæſar) do plainly ſignifie, that Princes, Emperors, captaines, and pretors (vnto whom authoritie vnder the king was committed to determine cauſes) ought to ſhine before all others in the brightneſſe of vertue, and equitie. Herodian

In ſe contexta recurrit.

Being platted togither it cleaueth faſt.

The Pſalmiſt making mention of the vn-
meaſurable bountifulneſſe and liberalitie of
Gods

Gods grace, pietie, clemencie, and prouidence, ſaith, *Benedices coronæ anni benignitatis tuæ*, thou crowneſt the yeare with thy goodneſſe, and thy ſteppes droppe fatnes. Whereby he giueth vs to vnderſtand, that a yearely renuing, and a ſucceſſiue and continuall returning of plentiouſneſſe of all commodities, and yearely profites, is giuen vs from the Lord in all abundance, where alſo by the figure of a ſerpent the yeare is to be vnderſtood according to the monuments of the Egyptians, which they vſed in ſteed of letters. Pſal. 64.

Pythone peremto.

The ſerpent being ſlaine.

The power of the Romaine empire began then to decay, when the honor that the ſoul-

diers

diers were wont to haue by the authoritie of ancient lawes, decreaſed by little and little, in ſo much that the Egle in their martiall enſignes yeelded to the Woolfe, to the minotaure, to the horſe, and to the wild bore. The Dragon had the laſt place, whom Claudianus famouſly ſetteth forth in many of his verſes, the ſimilitude whereof ſignifieth continuall watchfulneſſe. Claud.

Calo

Cælo imperium iouis extulit ales.
The Egle hath lifted vp the gouernment of the Empire to the heauens.

The Egle hath alwayes bene the chiefeſt enſigne amongſt the Romaines, the which euen at this day belongeth to the holy Empire. And this Caius Marius, after that he had attained to the honour of the ſecond Conſulſhip, dedicating an Egle altogither to his legions or armies, according to Plinie his relation, preferred before all other enſignes. And the Egle, becauſe ſhe is formidable and to be feared before all other birds, and as though (as it is commonly ſaid) ſhe is counted for the king of all birds, was choſen for a ſimbole or enſigne, to ſignifie a people, or nation which hath ſubdued all other whatſoeuer. But this alſo is true, that in the Romanes enſignes the Egle was wont to carrie the ſimilitude of lightning, either as a bird dedicated to Iupiter, or as carrying his armes and enſignes formoſt, or finally becauſe, as Plinie ſaith, ſhe is neuer touched with lightning. Plinie.

Infeſtis

℣ *Infeſtis tutamen aquis.*

A defence or ſafegard in the dangerous waters.

Dion. Seruius Galba the Emperor ſignified by this ſimbole, as wel his own actes, as his anceſtors. Therfore he purtrayed a dogge bowing himſelfe downe from the forepart of the ſhip, like as though he would leape downe: wherby he declared great vigilancie, and conſtant watching againſt all dangers whatſoeuer.

Antidoti

Antidoti ſalubris amaror.
Holſome is the Antidotes bitterneſſe.

The

The ſumme of our ſaluation conſiſteth chiefely in the imitation of the miſerie of the paſſion, and croſſe of our redeemer Ieſus Chriſt; namely, as we ſaid before, if we patiently beare the afflictions of this tranſitorie world, that ſo we calling vpon the name of Chriſt, may vſe our ſelues thereto, and may change the bitternes of the croſſe into the cuppe of ſaluation, ſinging with the pſalmiſt,

Pſal. 116 What ſhall I render to the Lord for all the good things which he hath giuen vnto me? I will take the cuppe of ſaluation, and will call vpon the name of the Lord.

Ceſſit

Ceſſit victoria victis.

Victorie is happened to the ouercome.

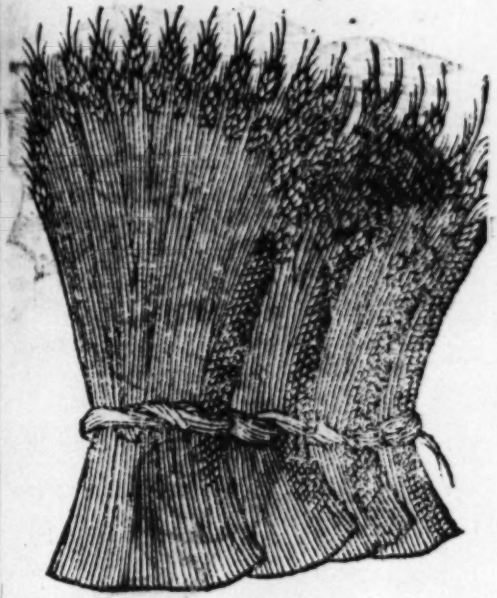
By

By this meanes the bloody effusion of blood is turned in the holy Martyrs and those that suffer for the name of God, into the forme of a crowned Palme tree, or else an euerlasting reward of a victorie gotten, that so the crowne of an immortall kingdome might be signified. But not those onely which shed their blood for the confession of their faith, are therefore thought worthie of the name of Martyrs, but they which following the Lord Christ, for the inheritance of the kingdome of heauen, take vp his crosse, paciently bearing the contumelies, and reproches of this world, wherein the chiefest kinde of martyrdome is for the most part occupied, and exercised.

Flauescent.

Flauescent.

In time they will become yellow or ripe.



Horatius Farnesius duke of Camerinum, vsed the like quaternion of greene sheaues of wheate, whereby he declared or figured, that the young youth of the noble prince (as I suppose) should in time be turned into a ripe and full age.

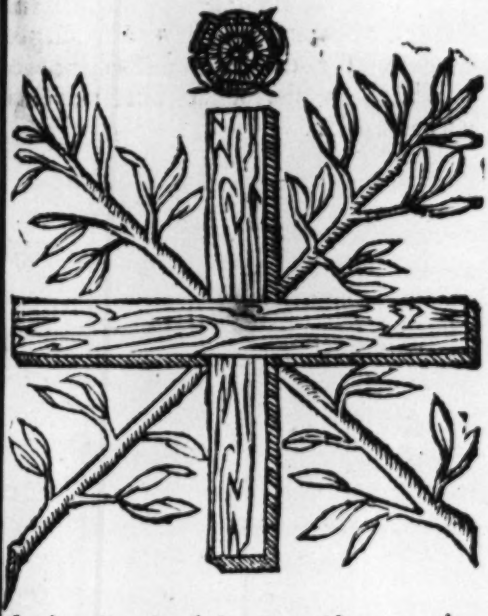
Vt lapſu grauiore ruant,
That they may fall with the greater ruine.

Plinie. There is perpetuall enimitie betwixt the dragon & the Egle. Whereby it commeth to paſſe that they neuer meete one the other, without a fierce conflict, & ſo dangerouſly are carried togither thorow the aire, that the Egle wrapped round about in the dragons taile, they

they fall headlong downe togither. The like is wont to happé to proud & hauty perſons whé they are at contention amongſt themſelues.

Victrix caſta fides.

Pure faith is a conqueror.



In the church of the Franciſcanes, the bewtiful enſignes of the famous citty Augnō

na are ingrauen, on the tombe of the noble woman Laure, which is so much commẽded of Franciscus Petrarcha, with two little laurel bowes lying a crosse one ouer another, with the forme of a crosse also added to it, standing ouerthwart in the middle, & vpon them the shape of a Rose fastened to the middle of the Target. Whereby is signified the integritie of their first faith and promise ioyned with chastitie, and the subdued affections of this wicked world.

Ipsa

Ipſa ſuæ teſtis victoria cladis.
Victorie it ſelfe is a witneſſe of his owne deſtruction.

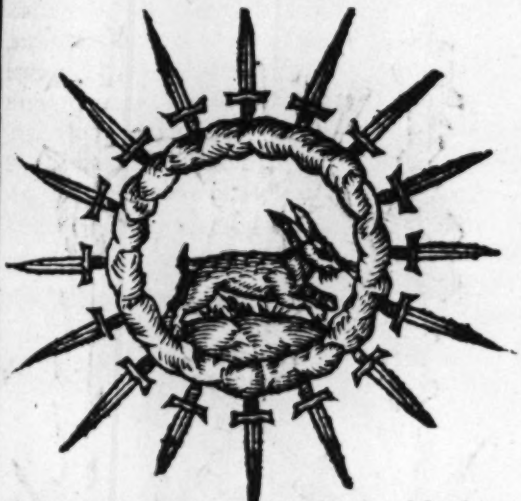
There is found euen at this day ancient coynes, with the inſcription of Veſpaſianus Cæſar vpon them, wherein there is ingrauen

the figure of a high Palme tree abounding with great ſtore of fruite. Furthermore it is moſt certaine that that moſt noble and fruitfull tree grew in Iudea, when it was ſubdued, and brought into ſubiection by the force and power of that mightie Prince. Wherfore this preſaging type of the Palme tree, doth ſignifie not onely the region of Iurie, but alſo the deſtruction of that nation, and Gods perpetuall deſtruction againſt the poſteritie thereof.

Mala

Mala vndique clades.

Destructiō waiteth for ẏ wicked in euery place



These ſwords which are placed & ſtand forth of a round circle, and a trembling Hare in the middeſt thereof, do ſignifie vnto vs, that a ſafe refuge, is in no place granted to offenders, either in the field, or in the citty, or in any other place in bodie or ſpirite. For ſo both in infinite other places, and alſo in Moſes the ſcripture threatneth, ſaying, The ſword ſhall deſtroy them abrode, and feare at home. Deut. 32

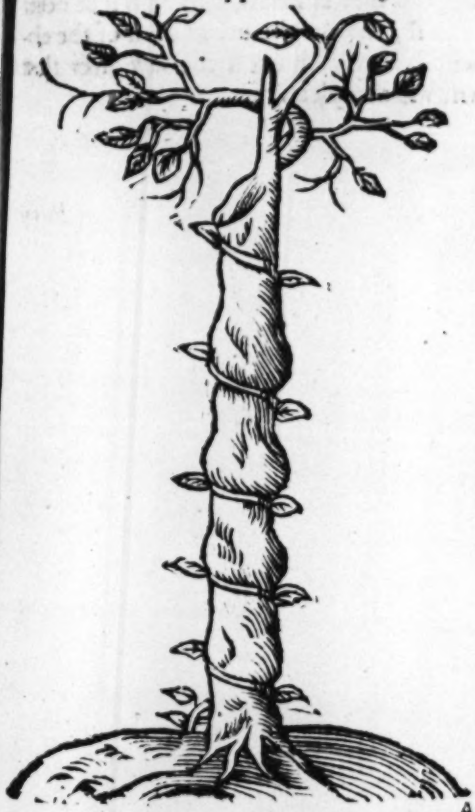
Grandeur, per grand heur.

Authoritie and dignitie commeth of Fortune.

Dion. Dion reporteth that three monuments of triumph, were ingrauen in the ring of Pompeyus, wherewithall he vſed to ſeale, like as Scylla vſed to haue. The which ſimbole without all doubt, foreſheweth a monument of the noble exploits of them both.

Impro-

Improbitas ſubigit rectum.
Wickednesse oppresseth the good.



As a tree is kept from growing, and choked as it were by the growing of Iuie about the ſame, ſo a matter in law, although it be neuer ſo vniuſt, thorow the art and wit of the eloquent lawier doth wreſt the law after their owne will and pleaſure.

Peri

Pacis & armorum vigiles.
The watchers of peace and warre.

By the watching clocke of the cocke and the trumpet, it is easie to iudge what difference there is betwixt the condition of warre and peace.

De

De paruis grandis acervus erit.

Great heapes come of ſmall beginnings.

From an eare to a handful, from a handful to a ſheaue. So a poore man by good councell, wiſedome & diligence ought to vſe the good gifts that are lawful for him, & giuē vnto him.

Where-

Wherto when he is come by Gods benefites,
it is needfull that he ſtay himſelfe ſometimes,
& fix that moſt fortunate ſufficiency of things
being a true crowne of riches for a marke or
ſcope: remembring in this caſe alwayes theſe
verſes of a certaine french Poet (whoſe name
if I knew, I would no more conceale it, then I
would his worthie praiſe which he deſerueth
by it) as followeth.

Of nothing, or then nothing leſſe,
if poſſiblie there could be,
To little many oft do come,
by Gods permiſſion free.
And force ſo great this little hath,
that it ech one permits,
That to that which ſufficeth well,
he often largely hits.
If ſo that this ſufficiencie,
of goods him well content,
But if perhaps to attaine to much,
he couetouſly be bent.
Being not content with that which might
full well him ſatiſſie,
Moſt certaine perils bide that mind,
which to and fro doth flie.
Leſt iuſtly he returne againe,
(beleeue contented iis)
To former ſtate (as heretofore)
full bare and poore iwis.

Là, le danger.

In warres is all miſchiefe and danger.

There

There ſtood in Lacedemon the picture of Bacchus, holding a long ſpeare with Iuie round about it, growing vp to the verie point thereof, which was couered with the ſame. Which ſignified that warrs were to be waged, not by force, or might, but were to be directed by councell, pollicie, and art: for to ſuch arts martiall force is ſubiect.

Nodos

Nodos Virtute resoluo.

I resolue all doubts onely by vertue.

By this Symbole of the Marſhal of S. Andrew, being an arme and a ſwoord, which is ſayde properly to belong to Alexander the great, cutting in ſunder Gordius knot in the ancient pallas of Midas, may be vnderſtoode (in my opinion) the prowes of the valyant Prince. And alſo, that things beeing otherwiſe vneaſie and difficult, are by manhod and ſtrength made eaſie.

Turpibus exitium.

Destruction hangeth ouer the heads of the wicked and vncleane.

As the Bittle is bred and nourished in the excrements and dong of a horse, but beeing in the middest of roses dieth: so these youths that

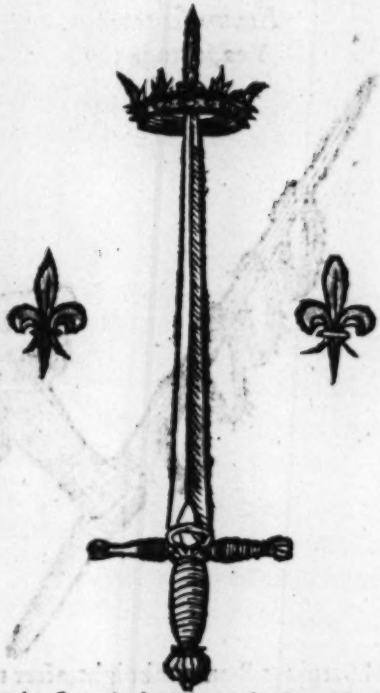
that are ſo nice, & giuen ouer to carnall plea-
ſure, the ſtudie of godlineſſe and other good
vertues delighteth them not, deſiring rather
to be polluted with the filthie dong of car-
nall pleaſure and wickednes.

Vnius compendium alterius dispendium.
The profit of one is the losse of another.

The serpent except shee swallow downe another of the same kinde, becommeth not a dragon: So rich men neuer proue rich and wealthie but by hindering of others, and authorities purchased with other mens money.

Consilio

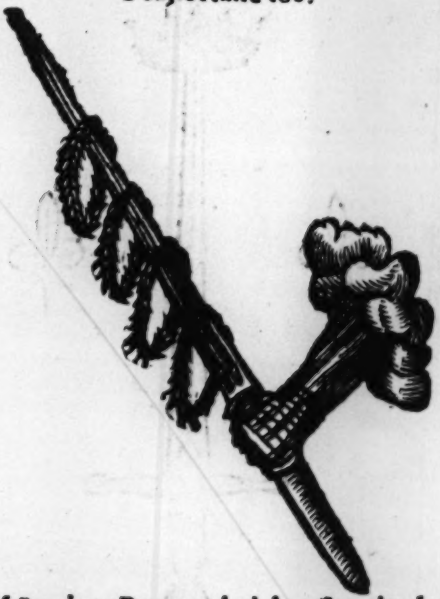
Conſilio firmata Dei.
It is eſtabliſhed by Gods decree.



The ſword which you ſee here, hauing a crowne on the top betwixt two lillies, borne ſometime by that valiant woman Aureliana, Angel. Monſt.

in a martiall Enſigne, is a perpetuall monu-
Eng.de ment of the protection of the kingdome of
Monſt. France.

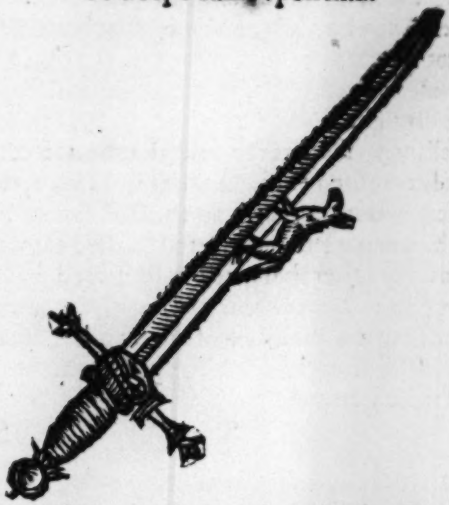
Etiam fortunam.
Yea, fortune too.



Plinie. M. Sergius a Romane knight, after that hee had many times fought with Hannibal, and being taken captiue by ſubtiltie, had eſcaped his hands, at laſt in a skirmiſh loſt his right hand

hand: whereupon hee was constrained to fight with his left hande in foure other battels. But when hee perceiued that hee could not vse the one hand so aptly as the other, hee caused an yron hand to bee made, and set fast to his right arme. The which he so luckilie & valiantly vsed after in field, that he ouercame & discomfited twelue armies in France, that were sworne enemies to the Romanes. For which cause Plinie writeth that hee knoweth not anie other that is to bee preferred before Sergius in prowes and manhoode, who vanquishing the violence of his fortune, made himselfe worthie of all the praise and honor of those victories.

Sic ſopor irrepat.
So ſleepe came vpon him.



Wee reade it written in the French Chronicles, that one Gontranus king of Burgundie, being vppon a time wearie with hunting, and falling on ſleepe, his ſeruants watching by him in a certain field, by a riuer ſide running hard by, there came out of the kings mouth a little beaſt, and aſſaied to paſſe ouer the riuer. VVhich when the kinges ſeruant ſawe, he drew out his ſword, whervpon as ona bridge, the little beaſt paſſed ouer the riuer, & went

Annals of France.

went into a hole or caue that was in a hill ouer againſt it. From whence ſhe came foorth againe by and by, and going ouer againe by the ſword as by a bridge, went againe into the kings mouth. VVhen the king awaked, he told his man the like dreime that he had ſeene, to wit, that he went ouer a riuer vpon an yron bridge, and ſo into a caue vnder a hill, where he ſawe great treaſure hidde. When his man heard that, he tolde him in order what had happened when he was on ſleepe. So the king cauſed the inner parte of the hill to bee opened, whereout he digged abundance of golde and ſiluer, which he beſtowed vpon the poore and needie, and alſo gaue much to the vſe of diuerſe Churches. And alſo with the ſame treaſure he cauſed the coffine of Saint Marcell neere to Chalon at Saona, where he was thought to be buried.

Caeus

Cæcus amor prolis.

Loue of parents to their children is blind or voide of reaſon.

Plinie. The Ape is ſayde to loue his young ones ſo vnmeaſurablie, that whileſt hee clippeth them in his armes more then reaſon would, he

hee after killeth them with griping them so fast to him. In like manner many parents are wont to be so lauish in the nice education of their children, that with their too much cockering of them, at the last they bring them to naught.

Suppli-

Supplicio laus tuta semel.

Hee that was worthie of praise was one fre
from punishment.

It is recorded of a certaine Indian,
that was of such dexteritie in throwing of a
dart,

dart, that he could caſt it a great way off thorough a ring of ſmall compaſſe. VVherefore when he was commanded by king Alexander to ſhew his cunning before him, hee coulde not by anie meanes bee perſwaded to doe it. For the which cauſe hee was condemned by the kings ſentence to die. And beeing asked wherefore he would not do ſo ſmall a matter for the kings pleaſure, anſwered, that hee feared leaſt hee ſhould happilie miſſe of his vſuall cuſtome of throwing. When Alexander knewe that he did it, not ſo much for rebellion as for feare and ſhame, hee commanded the condemned man to be ſet at libertie, wondering at his diſpoſition, which was verie deſirous of glorie, deſiring rather to die than to diminiſh or diſcredit the fame and excellencie of his knowledge and cunning.

Omnis

Omnis caro fœnum.

All flesh is grasse.

If this people which before all other nations vainely vexed and troubled the whole world,

orld, that they might ſtill increaſe and ad-
nce their owne power and glorie, & make
immortall as it were, had at the laſt vſed
me good and wholeſome councell, and loo-
d into their own ſtate, that they might ear-
ſtly and deeply at the length haue weighed
at the ſymbole, and author, and father as it
re, Romulus (which was a bundell of haie Ouid.
nged vpon a pik or lance) meant, they had Seruius
uer ſuſtained ſo many, and ſo great vexati-
both of bodie and minde, eſpecially behol-
ng ſo ſodaine an alteration of humane af-
ires, and moſt of all, of thoſe things which
long properly to this fleſhly and earthlie
dy, whoſe mutabilitie and inconſtancie the Eſay. 40
ophet compareth to greene graſſe and fa-
ng floures.

Tolle

Tolle vpluptatum ſtimulos.
Take awaie the prickes of pleaſures.

S.Ierome As we are wont to vſe a flap made of the eied or ſtarred feathers of a pecocke to beate awaie flies: ſo we ought to driue from vs & to purge our ſelues of pleaſure, and all kinde of fleſhly luſt with great watchfulnes & care.

Pax

Paix outragée ſe rend vengée.

Fooliſh peace is wont alwaies to render vengeance.

The Perſians in the daies of Zeno the Emperour ſuffered due puniſhment for their deſerts, for the hoſt of the Perſians had thought by ſubtiltie to ruſhe headlong vpon Cæſars
Procop. Enſignes (where vppon conditions of peace concluded of betwixte both the nations, did hang and was ſhewed) and to rende them in peeces. But ere they were aware, the Perſian king with his children and the chiefe of his armie were taken in a trench which the Romanes had prepared. And alſo not long after all the reſt of the armie that were left by policie were diſcomfited, and not one left which was not deſtroied.

Rerum

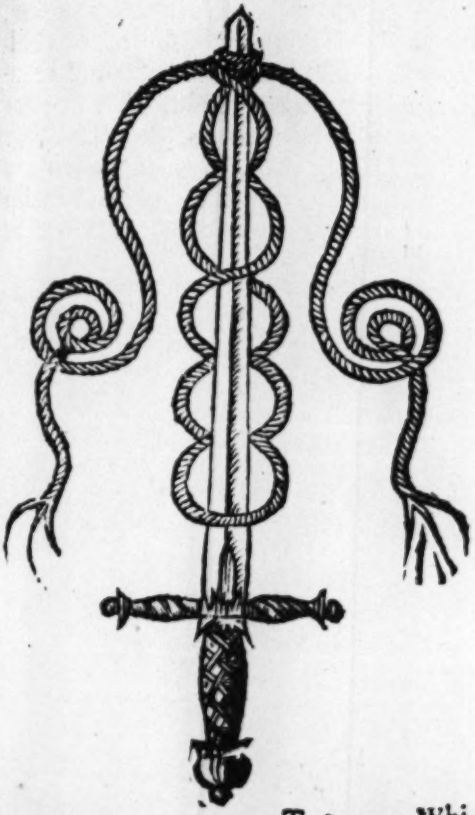
Rerum Sapientia custos.

Wisdome the preseruer of all things.

The moſt gracious Dutches of Berie, Matgaret by name, expreſſed the ſingular affection her hart in this Embleme of two ſerpents, putting foorth both their heades out of the boughes of an Oliue tree: ſhewing that the true gouernment of all things is beſt helde faſt, and holden vp by the maſt of wiſedome and pollicie.

Diſcite

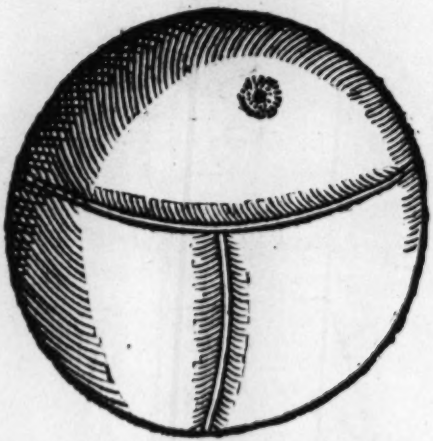
Diſcite iuſtitiam moniti.
Learne iuſtice by admonition.



Whither ſo euer Baſanus king of the Scicambrians Diocles ſonne went, he commanded alwaies a ſword to be carried before him, on the top wherof was faſtned a rope or halter, and that for a teſtimonie of inuiolate iuſtice. For he was a king, beſides that hee was famous in all other vertues, that was alſo a diligent cenſor and keeper of iudgement and equitie, inſomuch that hee ſpared not in his owne ſonne when hee offended, but ſeuerelie puniſhed him.

Concuſſus ſurgo.

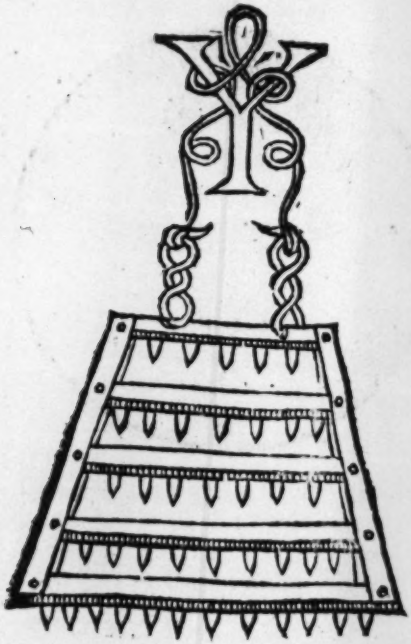
Being ſmaller, I mount aloft.



The Admirall Cabotius alwaies vſed for his armes, a round circle or globe like a ball, (that I may ſo tearme it) ſwelling with wind, with this inſcription, *I ſhaken and toſt, doe ariſe*, which ſufficiently vnfoldeth this ſimbole.

Hâc virtutis iter.

This is the waie to vertue.



A fielde rake or harrow tied to the letter y(which they call one of the Pythagoricall characters) which Marcus Petrus Moruillier chanceller of France, challenged to himselfe for

for his armes, as wee may see in the Church dedicate to S. Martin in the feeldes in the citie of Paris, doeth giue vs sufficient admonition, that labour doeth make the waie to attaine vnto vertue.

Hoc

Hoc Cæſar me donauit.

Cæſar hath rewarded me with this chaine.

Charles the ſixt king of the Francons hunting in the foreſt of Senliana for a Hart that had about his necke a chaine or wreath of

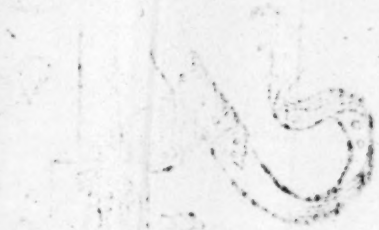
of brasse burnished with gold, with an inscription to this effect: This Cæsar hath me giuen, and desiring to leaue behind him this memorable pray to the knowledge of his posteritie, tooke a running Hart for his armes, hauing his necke compassed about with a crowne.

Vitto

Victo seculo.

Christ his victorie ouer the world.

A garland of thornes made fast to a reed or bul brush, resembleth a type of the passion of our sauiour Iesus Christ, signifieng his heauenlie and euerlasting kingdome, and his victorie ouer the world and sathan the prince of this world, whom he vanquished.



Terriculum noxæ.
The feare of hurt.

Pompeius

Pompeius Magnus being made head gouernor of the armie, & sent of Scilla into Sicilia, behaued himselfe not onely vigilantly, stoutly and valiantly, but also shewed himself a iust captaine with maruellous great equity. So that if he knew of any that went out of the campe on forraging, and either robbed, or committed any outragious fact, he would seuerely punish them. Moreouer that he might restraine and bridle his scouts and posts from oppressing of those that they met withall, he marked or sealed their swords with his owne signet which he wore. Plutarch.

Hic terminus hærit.

Here is the end of all things.

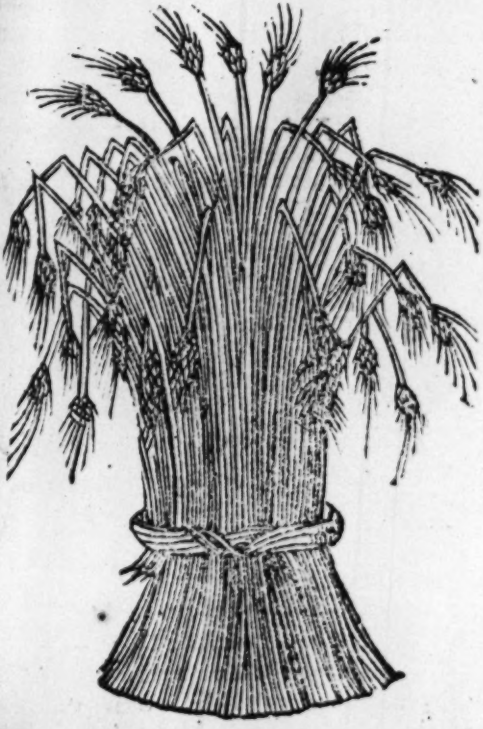
Lest the increase and abounding of dignities, of honors, goods, and finally of all other things, should by any meanes hinder noble men, & women, that they should not somtimes think that they are mortall as well as others, all of them for the most part, haue inuented some

Pompeius

ſome certaine meanes or other, which may now and then put them in minde of death and of their ende. The which thing maiſter Boizius the kings chiefe taſter vſeth at this daie, hauing for his armes the forme of a blocke or peece of timber, caſt downe to the ground, with theſe wordes written about it, Here is the furtheſt bound or limit.

Mihi

Mihi pondera luxus.
Exceſſe is burdenous to me.

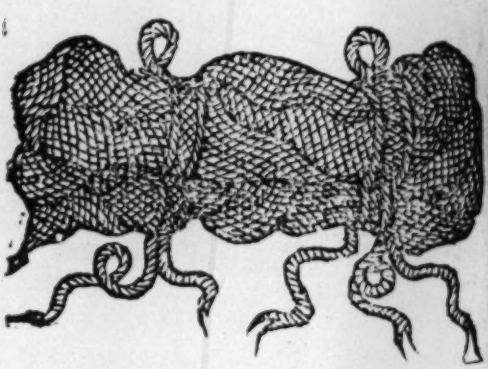


Like as corne (as Seneca ſaith) is diuerſe Seneca.
times ouerwhelmed of it ſelfe, and the eares

caſt downe thorow ouermuch rancknes, ſo alſo the immoderate heaping vp of commodities and pleaſures is hurtful to good wits, and to thoſe which in other reſpects carrie verie good mindes.

Nil amplius optat.

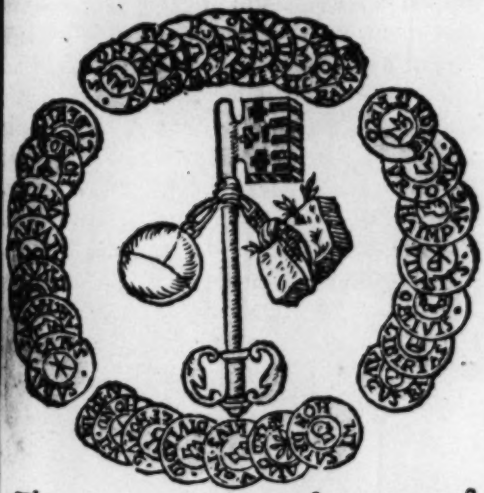
The contented man wiſheth for no more.



This tipe or figure of nets or hayes wouen togither, may be referred to the metaphor going before: and doeth teach vs, that hee that liueth content with his own goods, doth eaſily deſpiſe and contemne the inordinate deſire of fraile and tranſitorie things.

Num

Num flatus telluris honor.
Is not honor a blaſt of winde?



There was an ancient cuſtome amongſt the Romaines, that to euerie gouernor of any countrey or prouince newly created, for con-Gratulation ſake onely as a ſigne of good luck to enſue, ſhould be giuen, in honour of them ſeuen ſhillings to euerie one, a clot or turfe, a key and a ball or globe. The clot they gaue in token that the Magiſtrates ought to beſtow al their diligẽce, that meats ſhould not become deater, but ỹ they ſhould remaine in the ſame

price that they were at, that no dearth, want, nor hunger might arise. Moreouer, that the publike affaires might be moderate, and executed with such wisedome and clemencie, as in giuing of a clot or peece of earth, they thanked the deputie or gouernor for their fieldes, and corne. The key they gaue in token that he ought to expend and way of their liberty, and his owne authoritie in bidding and commanding. The sphere or globe, they gaue to signifie his puissant right and authoritie. So Alexander interpreted a globe or sphere given him of Darius. Except wee had rather that the sphere should signifie the gouernment of ciuill pollicie, and martiall discipline.

Me

Me pompæ prouexit apex.

The desire of renowne hath promoted me, or set me forward.

The Romaines supposed it the chiefest reward of famous deedes, if they adorned their Emperors, captaines, knights, & other cõmen soldiers, euery one notwithstãding according to their dignity, degree & place, with crownes

or garlands, which they called *militares coronas*, martiall crownes, or crownes of chiualrie. And becauſe they were ſignes and tokens of their vertue, noble exploits, and inuincible mindes: the chiefeſt and famouſt had their purtraitures, with their Apothegmes & poſies, and that as well for the perpetuall remembrance of their worſhip, and ancienty as alſo for the oblectation, pleaſure, & eſperance to thoſe that ſhould come after, attending & ſeeking after the honor of vertue, with the reward & praiſe therof. Which things are eſpecially due to thoſe who are the reuengers, the patrons & redeemers of the common wealth (which ought greatly to be regarded of al mẽ) The firſt crowne ỹ was giuen, was called triumphall, which being platted w̃ laurel bowes, and berries, was offered to inuincible triũmphers. To whom it was lawfull, & that by the decree of the ſenate, to ſolemne their triumph vp and downe the cittie in great charets, and wagons, as vanquiſhers, and ſubduers of their enimies: the ſenate being aduertiſed firſt of 5000. of their enimies to be ſlaine togitherin one battel. Which triumphant crowne, in proceſſe of time, the Empire decreaſing, was afterwards interlaced with vnions, and diuerſe other precious ſtones. And laſt of all, it was changed

changed from the natural laurell, into a grauen laurell compaſſed about with a circle of gold, as is to be ſeene yet to this day in old coynes and pictures.

Merces ſublimis honorum.
The reward of honor is great.

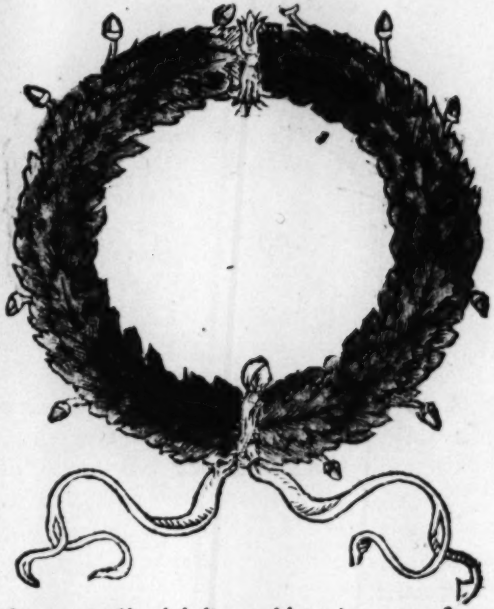
Thoſe that were deliuered, and had eſcaped in any battell, gaue to the tribune, or gouernor of the armie, who had valiantly ſub-

duced their enimies, a triumphant crowne of graſſe. And albeit this garland, or crowne was of graſſe onely, it is to be thought notwithſtanding that it was compact of all manner of herbes and flowers that could be found in that place, after the armies were diſperſed, yet neuertheleſſe (as Plinie witneſſeth) it was the honorableſt of all the reſt, and held in greateſt eſtimation.

Seruati

Seruati gratia Ciuis.

The reward of him that had deliuered a cittie out of danger,



If any citizẽ had deliuered his citty out of any singular dãger in battel, & had preserued it in safety, he was rewarded by another w̃ a crown or garland, platted w̃ Oke leaues, because in old time men liued of such meats as the Okes yeelded.

Excidij

Excidij turribus honos.

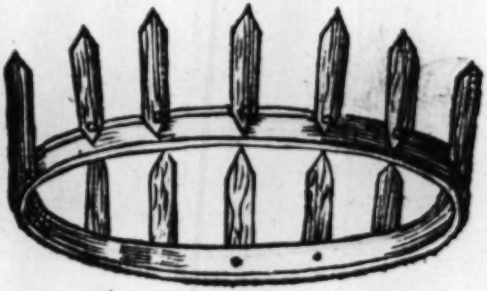
The honor done to him had ſcaled the walles of his enimies.

A crowne of gold repreſenting the forme of a wall with pinacles and turrets vpon it, was giuen by the Emperor or gouernour, or gouernor of the armie to him that by force, and armes, ſhould firſt climbe vp vpon the wals of his enimies, or any way enter into their cittie.

Hæ

Hoc valli insigne recepti.

This was the reward of him that tooke the valley of his enimie.



A crowne of gold also made in forme of a valey was giuen of the Emperor, or president of the hoſt, to him that could take the valley from his enimies.

Claſſis

Classis monumenta subactæ.

The reward of him that boorded his enimies shippe.

In the sea fight whosoeuer could first giue charge vpon his enimies naue, or fleete, and enter his shippe armed, was crowned with a crowne of gold made like to the forepart of a shippe.

In

In hunc intuens.
Looke vpon this image.

The Egyptians were accuſtomed in their banquets and feaſtes to haue carried about with thē an image or picture of death, & ſhewing it to euerie one, repeating theſe verſes.

Marke

Marke and behold what thing you ſee,
a grimly ghoſt and fell,
Like vnto which you once ſhall be,
in darkeſome caue of hell.

Iſidorus. Iſidorus reporteth alſo that at Conſtantinople there was a cuſtome, to put the Emperor in mind of his departure hence: The firſt day that he was to be crowned a certaine Maſon ſhould bring vnto him three or foure ſorts of ſtones, ſaying vnto him theſe words:

Oh noble Cæſar puiſſant king,
chooſe thou here preſently,
Of which ſtone ſhall thy graue be made,
wherein thou once ſhalt lie.

Victoria

Victoria limes.

Victorie is the end.

Epictetus the Philosopher being asked vpon a time of Adrianus the Emperor wherfore the deade were crowned with garlands, answered, that they might declare, how that by death they had ouercome the labors, sorrows and imminent heape of the cares of this life. Plinie also speaketh of the same crowning of the dead, witnessing that they were accustomed to be offred vp after the same manner.

Spes

Spes altera vitæ.
Hope of another life.

Corne

Corne, graine, and ſeeds of ſundrie ſorts, being dead and caſt into the ground do reuiue, and ſpring againe: So mans bodie falling into the ground ſhall riſe againe in glory, in the laſt and general day of the reſurrection of the fleſh.

THE PVRTRATVRES OR Emblemes of Gabriel Simeon a Florentine.

Huc curſus fuit.

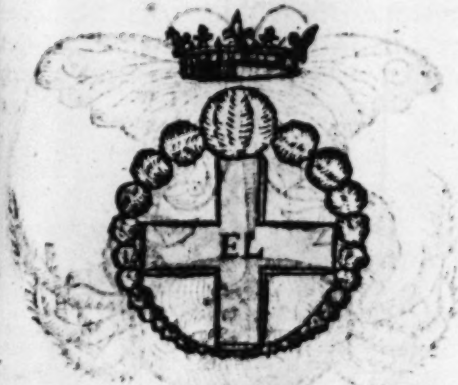
This was the marke he ſhot at.

As a man is greatly to loue and eſteeme him of whom he is deliuered from the danger of ſhipwracke, and brought into the quiet and ſafe hauen: ſo (as I coniecture) the inuentor of

of this simbole would signifie hereby, how fortunate and happie he thought himselfe, for that he was receiued into the seruice of the most famous Prince Emanuel Philibertus, duke of Sauoy.

Quis dicere laudes?

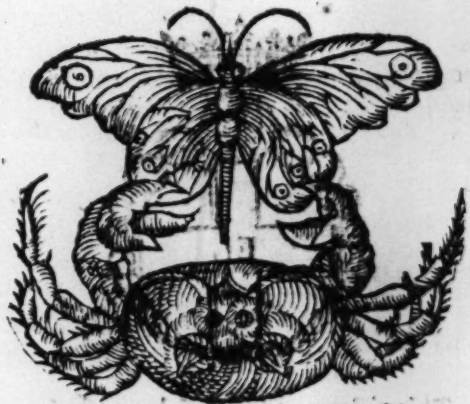
Who can expresse his praises.



This picture or signe of the crosse (an argument of Gods loue and fauour towards vs) being the proper ensigne of the duke of Sauoy, with this sillable EL, in Hebrue signifying, God included in a ring of Margarits, and sundrie precious stones fetched

from the East, and the Princes crowne vpon the top therof, doth aptly signifie the princely wisedome and names of Emanuell duke of Sauoy, and the dutchesse Margaret, which Princes for their diuine gifts, no man can sufficiently praise or commend.

Festina lentè.
Make haste but slowly.



Augustus Cæsar (a man farre from that headlong precipitancie, & credulitie, whereby many Princes and Magistrates giuing credite at the first assalt to the false suggestions of their parasites and flatterers, haue many times

times done that which hath bene moſt impi-ous and wicked) proteſting to obſerue a tem-perance and iuſt moderation in the gouerne-ment of his common wealth, amongſt other monuments commanded a butterflie cleauing to a ſea crabbe to be ingrauen in gold, inſinuating by the ſlowneſſe of the one, a kind of temperancie and cold deliberation: and by the faſt flying of the other a certaine raſh-neſſe or headlong fury. By both which ioyned togither he ſignified, that a certaine meane or temperature in all things is verie needfull for a prince.

Feſtina lentè.

Make ſlowe haſt.

Inſteed of the ſea crab, and the butterflie of Auguſtus, Veſpaſian the emperour commanded a Dolphin and an Ankor in ſuch ſort (as here thou ſeeſt expreſſed) to be purtraied.

Paca-

Pacatum ipſa regam auitis vertutibus orbem.

I will rule the world thorow the vertue of my anceſtors.

By this tipe or figure of a Dolphin, bearing the ſphere or globe of the world vpon his backe, in the forme of a ring or circle, marked with a diamant (being ꝯ peculiar armes of the houſe of Medicis) with the purtrature of the moone increaſing (being the enſigne of king Henrie) wherout two brãches do bud, one of a palme, in token of victory gotten, ꝯ other of an Oliue

in hope of peace, with this egloge or posie, *Pacatum ipse regam auitis virtutibus orbem*, That is, I will gouerne the whole world in peace thorow the vertue and valour of my progenitors, is signified the famous progenie of king Dolphin, as well on his fathers side, as also on his mothers, both their armes being reduced into one. Insinuating by the moone increasing the soueraignrie and excellencie of the kings blood, by the diamant his inuincible vertue. Finally, by the sphere or globe of the world his inexpugnable power and might. After which manner the ancient Romaines in times past did signifie the same thing.

Fato prudentia maior.
Wiſedome is of greater force then deſtonie.

I haue conſecrated the ſtarre incloſed with an adder or ſnake crowned, & biting her taile, with this inſcription, *Fato prudentia maior* Wiſdome is of greater force then deſtenie it ſelfe, to the queene of France in token of honor, & that to ſignifie, that albeit fortune hath aduanced her highneſſe greatly, as being the daughter of ſuch noble parents, to wit, duke

Vrbin

Vrbin, and dutcheſſe of Bologne, the nephew of ſuch a noble biſhoppe as was Clement the ſeuenth, and wife of the high and mightie Prince Henrie the ſecond king of France. Finally, the mother of ſuch and ſo many noble children, yet notwithſtanding, by her admirable vertue, modeſtie, & clemencie, ſhe hath brought to paſſe that ſhe may worthely chalenge the greateſt praiſe of all the queenes of France that euer were.

Miran-

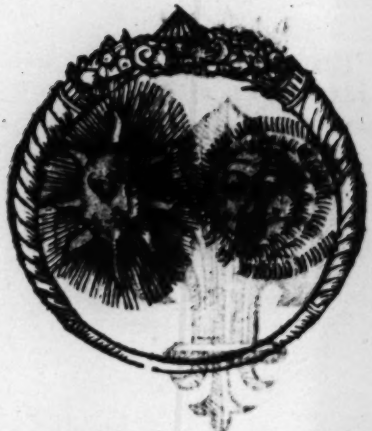
Miraꝺum naturæ opus.
Nature is wonderfull in her workes.

No purtrature (in my opinion) can better be aſcribed to the two Margarets, the one queene of Nauarre, the other of France, than the picture of a lillie crowned with two Marigolds ſprouting out of the ſides thereof, with theſe words, *Miraꝺum naturæ opus.* Nature is wonderfull in her workes.

Simul

Simul & semper.

Togither and for euer.



By the tipe of the diamant is vnderstood the loue and inuincible power of the king and queene of Nauarre: by the sunne and moone, the excellencie of their actes, with the constancie & permanence of their mutuall faith, and indissoluble amitie, with this inscription, *Simul & semper*, that is, liue peaceably togither here, and liue for euer there.

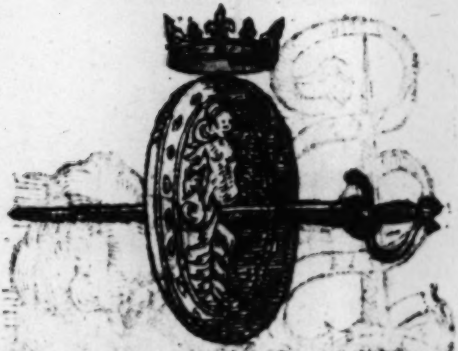
ΑΠΑΑΝΟΣ.

Without deceipt or guile.

The armed hand bearing a ſword with this greek word ΑΠΑΑΝΟΣ without deceipt or guile, doth ſignifie the high Conſtable to haue bene moſt truſtie and faithfull to the king both in peace and in warres, and haue alwayes diſpoſed and ordered the affaires of France verie happely and proſperouſly.

Perimt

Perimit & tuetur.
He slayeth and defendeth.



Setting before my eyes the wisedome and magnanimitie of the duke of Guise, I haue inuented for his ensigne a round shield marked with a crowne, & thrust thorow with a sword, w these words written round about the same, *Peremit & tuetur*. He punisheth the wicked, and saueth the godly, that it may be knowne how valiant he is as wel in defending & expugning of cities, as also in ouerthrowing and vanquishing of his enimies in warres and fought in fields.

Con-

Conſequitur quodcumque petit.

She obtaineth whatſoeuer ſhe deſireth.

Diana of Pictauia dutcheſſe of the Valentinenſis aſcribed a dart to her ſelfe (which was the dart of Diana the goddeſſe) with this inſcription, *Conſequitur quodcunque petit.* That is, ſhe obtaineth whatſoeuer ſhe wiſheth for or deſireth.

Solatur

Ex vtroque Cæsar.

By both these Cæsar.

By this Apothegme Cæsar is vnderstoode, namely, how that by these two things, to wit, Weapons and good letters, hauing alwayes a watchfull eye to the execution of iustice, he became ruler ouer all the world.

Solatur

Solatur conſcientia & finis.

The conſcience and the end doe comfort a man.

Melphenſis a king cauſed a Lion to bee pourtraied and ſet vp on high, with this ſentence or poſie, *Solatur conſcientia & finis*, that is, a good conſcience doth cõfort a man in hope of the end. To ſignifie, that although he were depriued of all his riches, and expul-

ſed out of his kingdome, was notwithſtanding content with his fortune, and liued with a good conſcience, knowing that hee had well & godly executed his office. And frō thence forth placing all his hope and truſt in the mercie of God, after his departure out of this life.

Scribit in marmore læſus.
The wounded man writeth in marble.

Some are ſo puft vp and ſwelled with pride, truſting to their authoritie and riches, that they eſteeme the poore nothing at all, mocking,

king, deriding, & iniuring euery one of meane eſtate, perſwading themſelues that either by reaſon of the pouertie of their parents and friends, or their owne indigencie and want, they ſhal neuer be able to reuenge the ſame, but muſt quickly forget it. But theſe tyrāts (for that is their proper name) are notablie deceiued in this their madnes: for time and occaſion ſhall once teach them, that *ſerò ſapiunt phriges*, that they with the Phrigians are ſorie too late, or els they ſhal learne by this preſent picture of a man writing theſe wordes in marble ſtones, *ſcribit in marmore læſus*, that is, being hurt, he recordeth the ſame in marble.

Cosi vino piacer conduce à morte.

So doth pleasant delights leade to destruction.

Vnder the figure of the butter flie, who so much delighteth in the brightnes of the fire, that of her owne accord she casteth her selfe into the same, and so is burned: may be signified, how that a man who goeth about, or affecteth

ſeeketh euerie thing without deliberation and choice, getteth many times to himſelf ſhame, reproch and deſtruction withall.

Amico ficto nulla fit iniuria.

No wrong to a fained friend.

To him that by all meanes and pollicies doth faine and diſſemble friendſhip, agreeth moſt notablie the figure of a masker or diſguiſed man (which ſignifieth the deceit of

the mind) whom another doth ſo wound with a ſtaffe, that he caſteth downe his counterfet viſage, together with theſe wordes, *Amico ficto nulla fit iniuria.* It is no wrong done to a counterfet friend.

Ignis gladio non fodiendus.
The fire is not to be ſtirred with a ſword.

This preſent picture of a man ſtirring the fire with the point of his ſword, ſo as the ſparkles thereof ariſing, burne out one of his eies, doth

doth signifie and point out vnto vs the quarrellous and contentious fellowes, with this apothegme out of the life of Pythagoras, *Ignis gladio non est fodiendus.* The fire is not to be stirred with a sword.

Statêre ærdo non transiliendus.
The ballance is not to be ouerladen with waight.

Those that be wicked & of euil conscience, it is most certaine, doe neither keepe nor obserue anie meane, and therefore for the

most, they proue their end to be miserable, euen as a paire of ballance or waights (which the Latines and the Tuscans call a Statera) if you lade the one more then is cõuenient with waight, it straight waie breaketh in peeces.

Sic vos non vobis.

You haue the paines, but others haue the profite.

If anie man will ascribe the memorable exploits of another man to the rulers or gouernors, the same may verie aptly bee expressed by a yoke of oxen drawing the plowe. With this verse out of Virgil, *Sic vos non vobis.*

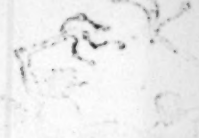
Solus

Solus promeritus.

One deserueth the praise alone.

Vpon the other side, if I should inuent a fit symbole, to a gentle, noble, bolde, and wise Captaine, who moued thereto of his owne valour, hath sustained and borne the whole burthen of the battell with his owne handes (which thing many of our age haue done) I would pourtraie three or foure horses running, of whome one alone shoulde runne before all the rest, and first come to the place appointed,

appointed, with these wordes, *Solus promeritus*, that is, he alone hath deserued the best Imitating herein the custome of the ancient Romanes, who exercised themselues to running in lists, and also the Florentines, who vpon the great and solemne feast daie of Saint Iohn Baptist, doe exercise the like riding and coursing of horses.



Ant

Aut Cæſar aut nihil.
Either Caſar or nothing.

Cęſar Borgia Duke of Valentia, going about to make it knowen that hee had decreed to bring deſtructiō to the world, or els to do ſom what worthy of remembrance, enuying Iulius Cęſar for vndertaking ſuch high things, vſed this Apothegme, *Aut Cæſar aut nihil*, and ỳ wout any other ſymbole, wherto we thought good

good to adde this, as if an armed mā ſhuld be painted, holding in the one hand the world, figuring as it were the monarchy of Iulius Cæſar, in the other hand a paper filled with ooo, which by it ſelfe ſignifieth nothing, but anexed with another figure of Arithmetike, it importeth ſomething. And ſurelie it was verie ſignificant. For the bolde and vnwiſe man at the length broght himſelf to nothing indeed, as hee was accuſtomed to ſaie in his Apothegme, for almoſt in the midſt of his youth he was ſlaine in the kingdome of Nauarre. Vpon whoſe tombe was written this Epitaph:

Borgia Cæſar ſometime I was,
A Cęſar right in deede and name,
Either Cæſar or nothing ile bring to pas,
both which he was, then died w ſhame.

Sola

Sola facta ſolum Deum ſequor.
Being a lone woman, I will followe God alone.

Bone a moſt famous and noble woman of Sauoy, and moother to Iohn Galeaz Duke of Milan, after her husbandes deceaſſe, cauſed a coine to bee made (which the people there doe call a teſtone) vpon the one ſide whereof was a phenixe pourtraied with theſe wordes: *Sola facta ſolum Deum ſequor.* Signifieng thereby, that

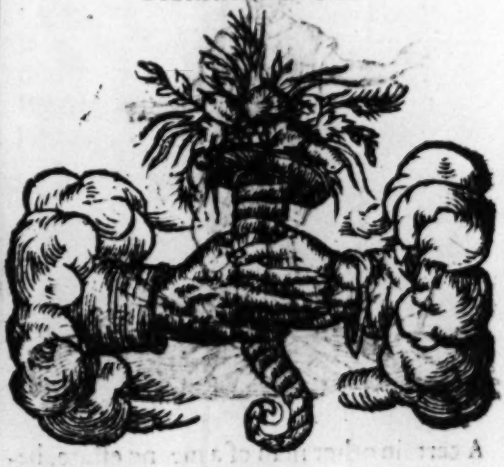
that as the Phenix is alone her ſelfe in the world, ſo ſhe being made a widow by ỹ death of her husband, voweth her ſelfe to liue for euer with God alone.

Pas à pas.
Foote by foote.

Renatus king of Scicilie, deſirous to haue it knowen that he conceiued hope to become a mighticr prince then yet hee was, and to eſcape and ouercome all dangers and difficulties,

ties, commanded his Enſigne or ſymbole to be pourtraied in forme of an ox, carrying his cogniſance vpon his necke, with theſe words annexed, *Pas à pas*, Foote by foote, ſhewing thereby, that the oxe, albeit verie ſlowlie, doth vndertake notwithſtanding manie a great and tedious iourney.

Ditat ſeruata fides.
Fidelitie inricheth.



A certaine man going about to ſhewe what loialtie, obedience, and faithfull ſeruice, hee had performed towardes his maiſter, whereby hee was greatlie inriched, for his Enſigne

Enſigne, pourtraied two handes embracing a certain herb called Semper viueus (whereby was ſignified plentie of all thinges) with theſe wordes, *Ditat ſeruata fides*, that is, Loialtie and truth purchaſeth great riches.

Vireſcit vulnere virtus.

Veritie increaſeth when it is oppreſſed.

A certain other man of a meane eſtate, being perſecuted of enuie, through the common ignorance of men for his vertue and good deedes (as almoſt all the godlie are) and deſiring to ſignifie, that how much the more hee

was

was perſecuted, ſo much the more he woulde publiſh and ſhew forth his vertue and godlynes, pictured a man treading vnder his feete the plant of an hearbe, which the Apothecaries call Acetoſa, the Latines Rumice, the Greekes Oxalida, the Florentins Agreſtina, with this ſentẽce, *Vireſcit vulnere virtus*, that is, vertue how much the more it is ſuppreſſed, ſo much the more it flouriſheth and increaſeth: following heerein the nature of that hearbe, which how much the more it is troden vpon, ſo much the more greene it is. Which ſimbole ſometime the Lord Legat of Prat high Chancellor of France vſed.

Eſto tienne ſu remedio, y non yo.
The Hart hath his remedie, but ſeue hath none.

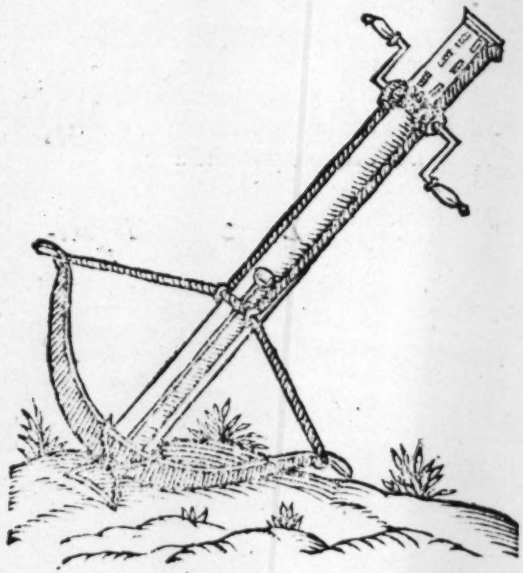
A Hart ſtroke thorough with an arrow, & eating of a branch or leafe of Dictanus (which is an hearbe growing abundantly in Candia, or the Iland of Creta, which being eaten of a hart, his wounds are immediatly healed) with this inſcription, *Eſto tienne ſu remedio, y non yo*, that is, the heart here hath helpe, but my wounde is incurable, may bee a figure or ſimbole

ſimbole of loue that can neuer be healed: alluding to that verſe of Ouid in his Metamorphoſis, wherein Phœbus bewraieth his loue towards Daphnes:

Wo to me that haggard loue,
which ſets our mindes on fire,
Cannot be healed by hearbes or rootes,
nor druggie potions dire.

Ingenium ſuperat vires.

Wit or pollicie excelleth ſtrength.

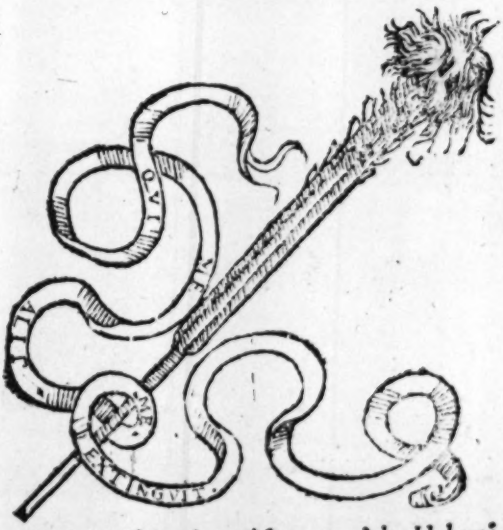


Fernandus Conſaluus in the laſt Neopolitan warres, ſhewed himſelfe not onely a noble and valiant Captaine, but alſo verie wiſe and politike: inſomuch that hee atchieued verie many great battels, who was ſo farre

farre from fearing leaſt his pollicie which hee vſed ſhuld be eſpied, that he gaue for his ſimbole a bow which was wont to bee bent with ſtrings or cordes, this apothegme beeing added thereto, *Ingenium ſuperat vires*, Policie is of greater force then ſtrength.

Qui me alit, me extinguit.

He that nouriſheth me, killeth me.



In the exile or banniſhment of the Heluetians

ans neere Millan, after the deceaſſe of Francis their king, the Lord of Saint Valier, the father of the Ladie Diana of Poitiers, Dutcheſſe of Valentinois, and gouernour ouer an hundreth noble knightes, carried a ſtandard about, wherein was pictured a burning Torch turned vpſide downe, the wexe melting and quenching the ſame, with this ſentence, *Qui me alit, me extinguit*, that is, he that feedeth me, killeth me. Which ſimbole was framed for a certain noble womans ſake, willing to inſinuate hereby, that as her beautie and comelines did pleaſe his minde, ſo might it caſt him into danger of his life.

Furor fit læſa ſepiùs patientia.

Patience being moued is turned into anger.

Some men are ſo fooliſh and raſh bolde or haſtie

haſtie, as well in wordes as in deedes, that they will not ſticke to anoie the quieteſt, the modeſt, and the godlieſt men that be: which thing falleth out now and then to their owne hurt, as it did once to a young man, who too vehemently purſuing a Ram, was hurt of him for his labour, prouing in deede that this olde Adage is true, *Furor ſit laſa ſæpiùs patientiæ*, Patience being moued is turned into furie.

Frons hominem præfert.

The face ſheweth a mans diſpoſition.

Thoſe that haue writ of the ſecretes of nature, and of the ſignes of phiſognomie (as Ariſtotle beareth witnes) ſaie, that the forhead doth ſhew euerie mans diſpoſition or inclination. Therefore a narowe ſlender forehad is a ſigne of a fooliſh man, vncleane, and like vnto ſwine, giuen altogether to the bellie. A forehead too large like an oxe, is a ſigne of a groſſe and dull wit and vnderſtanding. A fore-

forehead long ſheweth a man to be very gentle and docile, hanging downe ouer the eies, effeminate and womanniſhnes. Being round, it ſignifieth a wicked man and vnconſtant. Plaine and bare, a man ambicious, and deſirous of vaine glorie. Bald to the middeſt, a man furious and angrie. Wrinckled or riueled, a heauie and ſleepie man. Soft, a man merrie, gentle and pleaſant. Being rough, and in ſome places full of little freckles, or ſpots, a craftie man, couetous, and a malicious foole. Poliſhed and as it were hued, and euen, a man ſecure or careleſſe. Being foure ſquare in a reaſonable quantitie, a valiant man, wiſe, and honeſt: which iudices or tokens of the forehead moued me to inuent this ſimbole, with this poſie: *Frons hominem præfert*, A mans face ſheweth what he is.

Bis dat qui tempeſtiuè donat.

He giueth twiſe that giueth in time.

There are ſome men ſo haſtie, ſo vnaduiſed, and ſo vnſeaſonable in doing of good turnes vnto others, that how little a man needeth their help, ſo much the more readie are they to gratifie him with gifts, and take great pleaſure in performing the leſt point of their duetie towards him: and that (as I ſuppoſe) either for that they ſtand in hope, afterwards of reaping ſome commoditie by them, or elſe

a

at the leaſt to be repaid againe with the moſt. But if they chance to eſpie the ſame man fallen into miſerie, theſe curſſed men will turne away their faces from him: and if the poore man aſke them their helpe, either they will caſt in his teeth their former benefites, or elſe mocke and deride the poore wretch, either elſe they will inuent and faine ſome reaſon or other, ſo that the poore man dares neuer after come in their ſight againe. Theſe men doubtleſſe are not parents, not true friends, nay not men, but rather brute beaſtes vnworthy to liue, who it behoueth to looke vpon, and to remember this ſimbole of a noble man indeede, who ſeing a poore man fallen downe lifted him vp againe himſelfe, with this poſie, *Bis dat, qui tempeſtiuè donat*, that is, he giueth twiſe that giueth in time. Becauſe that ought to be counted a double and immortall merite, which in time of neceſſitie doth profite another without any hope or expectation of reward.

Improbus

Improbus à nullo flectitur obſequio.
The wicked is moued to mercie with no entretie.

Thoſe that are ſo cruell, ſo hard harted, ſo auſtere and wicked, that although a man giue them all obedience, yet will not vouchſafe to ſhew him any compaſſion, are worthie truely to haue for their ſimbole the image of death, who ſlayeth all men, euen him that prayeth and beſeecheth with his hands lifted vp, and knees touching the ground, with theſe words,

Improbus

Improbus à nullo flectitur obsequio. The wicked is not moued to compassion by any diligence, obedience, or petition.

Sic maiora cedunt.
Thus the greater giueth place.

The Goshauke carried amongst a companie of Falcons with this inscription, *Sic maiora cedunt*, so great thinges giue place to the small, doth signifie that true nobilitie doth not

not consist in riches, or authoritie, but in the excellencie of the mind, for such is the nature and propertie of the Gosshauke, that she deliuereth all birds farre greater then herselfe out of all dangers whereto they are subiect.

Male

Malè parta, malè dilabuntur.
Things quill got, are as euill ſpent.

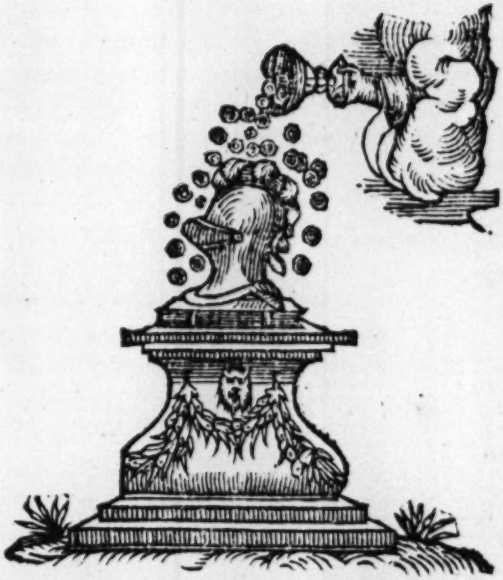
A certaine Ape being brought vp in a vſurers houſe, who was altogither delighted in counting of his money, ſpying vpon a time his maſter playing, and toying with his money vpon a table, when his maſter was at dinner he crept in at a window, and got him to the heape of money, where imitating his maſter, after

after that he had delighted himſelfe enough with turning and toſſing the money to and fro, at the laſt he began to throw it out at the window into the ſtreete as faſt as he could. With which ſight, whether the paſſingers by were more delighted, or the Vſurer grieued, I liſt not here to debate, hauing enough to do to laugh at this vſurer, & the like, who heape vp great ſummes of money, & leaue it either to their brother or nephewe, or elſe to dicers, whoremaſters, gluttons and the like, ſcarſely euer remembring this excellent and golden ſentence, *Malè parta, malè dilabuntur*, Things euill got, are euill ſpent.

Expe-

Expetendæ opes vt dignis largiamur.

Riches are to be desired, that wee may giue to those that deserue.



I haue heard that famous noble man, Lord Mathew Balbanus of Lucquois, reporte many times of himselfe, that he praied God daily to graut him no excesse or abundance of riches,

except it wouldе pleaſe him to giue him alſo both will and reaſon to vſe them. A deſire and petition doubtleſſe, beſeeming not onely a priuate noble man, but alſo a prince himſelfe: whoſe gracious fauour is ſo much the more to bee eſteemed, how much the more hee performeth the ſame in effect, in deede, and in worde: at home keeping and maintaining a great number of learned men, abroad ſupporting many with great ſtipends. Wherefore it ſeemed good to vs to dedicate this Simbole to him, to wit, the figure of a hande in the aire, pouring out monie out of a cup vppon a helmet, and a booke lying vppon an altar, with theſe wordes, *Expetendæ opes vt dignis largiamur*, Riches are to be deſired, that we may giue them to thoſe that are worthie. The altar repreſenting the worthines of men, eyther in good letters or in armes (which thing the helmet and the booke doo inſinuate) and the cup flowing ouer, doeth euidently ſignifie the liberalitie of a noble perſonage.

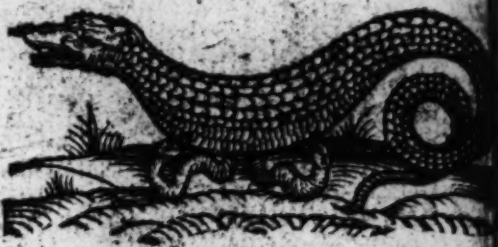
Mors

Mors ſceptra ligonibus æquans.

Death maketh Kings Scep ers equall to poore mens mattocks.

Princes, noble men, rich men, and finallie all men of what authoritie or condition ſo euer they be, ought diligently to looke into this picture of a Kings ſcepter, ioyned with a poore mans mattocke with a deaths heade betwixt them both, with theſe wordes: *Mors ſceptra ligonibus æquans*, Death maketh Kings ſcepters equall to pore mens mattocks.

Ingratis seruire nefas.
It is an euill thing to serue an vngratefull person.



This prouerbe is common euerie where. Poison lurketh in the taile. Wherefore I will heere make an ende o ftheſe ſimboles with this laſt: wherein I may compare the ingratitude of ſome to the viper, who killeth the male in copulation, andis her ſelfe killed of the fruit which ſhee conceiueth in her bellie. Wherefore as well ſhee and many other men haue iuſt cauſe to burſt foorth, into theſe or the like complaintes, *Ingratis ſeruire nefas*, It is a hell to serue the ingratefull.

FINIS.